

AMERICA

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Chronicle

Home News.—The country had a chance to compare the characters of the two Presidential candidates when within a week Mr. Hoover invaded New Jersey and spoke, and Governor Smith invaded the farm belt and began his campaign in earnest. Mr. Hoover spoke at Newark after a demonstration in which delegates from all parts of the State took part. For his speech he chose the subject of the labor problem. He based his appeal for the industrial vote on the high tariff, accusing the Democrats of wishing to submit the American worker to free competition with European labor. He also emphasized the prosperity of the country and appealed for continued support for his party on this ground. Governor Smith offered a sharp contrast to his Republican opponent. Discarding his prepared speech he spoke extempore, with much life and vigor, in the first of his six western speeches, at Omaha, on September 18. His subject was the farm problem. He reduced this problem to a question of segregating the surplus produced; this he declared to be the fundamental principle behind the McNary-Haugen bill, while he reserved the mechanics

of carrying this out to a meeting of farmers and economists immediately after election. He did not reject the equalization fee, nor did he accept it. On September 20, he spoke again at Oklahoma City. He dealt directly with the attacks made against his personal character, and took up his affiliation with Tammany Hall and his religion. He attacked the Klan and denied that anyone should cast his vote for or against him because of his being a Catholic.

A serious disaster overtook part of the State of Florida on September 18-19, when a West Indian hurricane crossed inland near Palm Beach, doing \$30,000,000 damage in the Palm Beaches, causing many deaths, and killing more than 500 there and in the Lake Okeechobee region. The property damage was estimated to be the worst on record. This hurricane had first appeared over Porto Rico, where it caused more than 1,000 deaths and \$100,000,000 in property damage. It devastated the island of Guadaloupe, a French possession, killing 660 and wiping out whole towns. Other islands in the West Indies also suffered severely.

Albania.—Attention centered on the coronation of King Zogu, slated for September 28, the anniversary of National Independence. Reports were that the ceremony would take place at Croia. However, there were rumors that this plan might have to be changed because factions opposed to the monarchy might make the temporary leaving of the capital by the King dangerous. Meanwhile, Premier Kotta announced the Cabinet personnel. He found little difficulty in forming it, since the late election resulted in only the Zogu supporters winning seats in Parliament.

Argentina.—The Chamber of Deputies by a vote of 79 to 16 passed the ne wool-nationalization bill, and it was immediately sent to the Senate for approval. Considerable opposition was manifested to the measure by the minority parties, including the Conservative, Independent Socialists, and anti-Personalist Radicals. The bill provides for the expropriation of all oil and related concessions which have been granted to private interests by the National and Provincial Governments. It was proposed by the Radical party supporters of President-elect Irigoyen. The Standard Oil Company of New Jersey is the principal American firm interested.

Bulgaria.—The Bulgarian Cabinet's decision to resign was announced at Sofia on September 4. Owing to the illness of Prime Minister Liaptcheff, his resignation had not yet been tendered, but the meeting of the Chamber of Deputies had been adjourned. A new administration was formed by M. Liaptcheff on September 13, which included both War Minister Voikoff and Foreign Minister Buroff. On account, however, of the bitter animosities of these two men, who are identified with Macedonian revolutionary factions, fear was felt for the stability of the new Ministry.

Cabinet Resignation

Chile.—The celebration on September 18 of National Independence Day was the occasion for more than the customary annual rejoicing. The ceremonies were elaborate and President Ibañez and his Ministers were present at them. The occasion offered an opportunity for testing the sincerity of the recent resumption of diplomatic relations with Peru. Dispatches from Lima stated that for the first time in eighteen years the Chilean flag was hoisted there on Government buildings. All sections of the Peruvian press published special Chilean editions. It was hoped that the cordial relations will be cemented when Ambassador Emiliano Figueroa, who received his credentials from President Ibañez early in the month, will have established himself in the Peruvian capital.

Independence Day

China.—General Chang Tsung-Chang's last remnant of Northern anti-Nationalist forces crumbled before the advancing armies of the South. The General himself was reported to have fled to Dairen, having left 20,000 of his troops prisoners with the Nationalists. A subsequent dispatch from Mukden stated that Manchuria had refused him protection in his flight, in consequence of which a clash of arms occurred between his 40,000 followers and a force of 10,000 Mukden troops. These developments, and a further report that a strong movement was on to upset the Nanking Government, gave rise to the suspicion that the contemplated withdrawal of the American marines, decided upon last July, might be postponed. Press dispatches stated that disaffected leaders aim to overthrow the present Nationalist authorities and for this purpose some 30,000,000 Mexican dollars have been spent, and 200,000 men enlisted.

Nationalist Victory and Crisis

Germany.—The resignation of Admiral Zenker, Chief of the Navy, closed the Phoebe-Lohmann scandal which shocked official quarters last year, when it was discovered that Captain Lohmann, a staff officer in the Defense Ministry, had appropriated money from the Ministry's secret funds to finance the unsuccessful ventures of the Phoebe film concern. Admiral Zenker, who has been Chief of the Navy since 1924, has served thirty-nine years in the Navy.

Zenker Resigns

Hungary.—The completion of his seventh year as

Chief Executive of the Magyar State was made the occasion for recalling the notable achievements of Count Stephen Bethlen. He holds the European record among statemen for continuous service as Premier; he is acclaimed as the founder of modern Hungary and esteemed by his countrymen for his unquestioned integrity, patriotism and self-effacing character. During his seven-year term as Prime Minister, Count Bethlen is credited with the overthrow of the Communist Government in Hungary, the winning back from Austria of a part of the Bergenland, the gaining of a reconstruction loan of \$55,000,000 from the League of Nations, and the re-establishment of the country's financial integrity.

Count Bethlen

Ireland.—Since the publication of the text of the "Censorship of Publications Bill," referred to in our issue of September 8, which is to be presented to the Dail in its autumn session, there has been a very active propaganda against the Bill on the part of the so-called literary set of Dublin. Other groups, but none of them Catholic, have also registered opposition to the measure. The most prominent of those condemning the bill have been Senator William Butler Yeats and Lennox Robinson, and the paper loudest in denunciation has been the *Irish Times*. Replying to the critics of the proposed bill, the *Standard*, the new Irish weekly, declared:

Critics of Evil Literature Bill

Once more let it be repeated, the bill is aimed at indecency and demoralizing sensationalism. It is designed to prohibit that propaganda regarding birth control which is abhorrent to the nation. All the other allegations regarding its aims or possible use are bogeys intended to foment hostility against any interference with depraved and depraving publications.

As the Irish papers have frequently declared, the bulk of the indecent literature in newspaper, magazine and book form has been imported from England. All three of the dominant political parties have expressed themselves as favoring the purpose of the bill.

The announcement that the Ford factories in Cork were to be closed, and the beginning of the actual removal of machinery to a new plant in Manchester has brought up with new vigor the question of whether protection or free trade is to be followed in the Free State. Mr. Ford declared that the mutual tax on motors existing between Great Britain and the Free State seriously restricted his business. He proposed certain changes in the tariff laws to both Governments. How each of the Governments responded to these proposals has not been made known, but the removal of the factory was not long delayed. The loss to Cork is large, as upwards of 2,000 persons were employed in the Ford works.

Ford Factories Closed

Italy.—In the meeting of the Grand Council of the National Fascist party, on September 18, Premier Mussolini outlined the plans of the Government for the next six months, and indicated several pieces of legislation which it was desirable that the present Parliament should pass before its dissolution in December. The first of these con-

Meeting of Fascist Grand Council

cerned the establishment of a permanent legal status for the Grand Council itself. Another was the Charter of Labor, defining the relations of the capitalist and laboring classes. Other measures were to specify details of provincial administration and to provide for the "integral reclamation of national territory." The Premier expressed his desire that both Chambers of Parliament should complete all unfinished business before the expiration of the Fall term. Plans for the nomination and election of the new Chamber of Deputies were discussed and the date of the inauguration of the new Parliament was set for April 21, 1929.

Two unfortunate disasters during the month occasioned considerable sorrow in the country. On September 9, while the sixth Grand Prix automobile race was being held at Monza, one of the cars plunged into the grandstand crowd occasioning

Varia

twenty-one deaths and very many serious injuries. The car, driven by Materassi, perhaps Italy's most famous driver, was going at the rate of 120 miles an hour when the accident occurred. The following day four women were killed and two injured when the road over which a pilgrimage to the shrine of Our Lady of Pardons, near Pitigliano, was marching, caved in, having been undermined by an infiltration of water. —Following their trial by a Fascist Military Tribunal, the father and the maternal aunt of Anteo Zamboni, the youth lynched by a mob immediately after his attempt on Premier Mussolini's life nearly two years ago in Bologna, were convicted of being the "master minds" behind the attempted assassination and sentenced to thirty years' imprisonment.

Jugoslavia.—Government authorities arrested on September 14 forty persons in the Province of Banat charged with spreading anti-Semitic propaganda, and inciting the population in connection with a rumor concerning the immuring of Christian children in the Jewish synagogues. Couriers sent with trumpets denounced the story as a silly invention. Rumors of a pogrom, and the murder of a rabbi and other leading Jews were also declared false.

Anti-Semitic Scare

Mexico.—The political situation remained most obscure. The former Obregon party was apparently in a state of complete collapse, the members of it breaking up again into the separate groups which that leader had amalgamated under himself.

Political Confusion

A serious incident which escaped the American press was the elimination of Ricardo Topete, Obregon leader, who was deposed as President of the House of Deputies. He fled to Sonora, where it was rumored he was preparing a revolution, with a few disaffected military leaders. The turning point of the situation was Calles' appeal to the army, which remained faithful. This was followed by a general desertion of the politicians to Calles. The situation of organized labor under Morones remained obscure; it was thought, however, that it had the support of Calles, which would be announced at

the proper time. Meanwhile, the search for a provisional President went on, but Congress, apparently despairing of finding one until the situation cleared and all chiefs had declared their respective allegiances, adjourned before September 15, Independence Day, until September 24. Ambassador Morrow went to the Texas border with General Perez Treviño, whom many thought he had in mind for provisional President. The more radical ones, however, inclined to Portes Gil, a civilian, who is only a little less extreme than Morones, and a declared enemy of the Church. As the crisis went on, it became more and more apparent that the real force in Mexico was no longer Calles but Morrow.

Nicaragua.—While occasional encounters with the Sandinistas continued to be reported, much more interest centered in the election campaign. For the most part it

Campaign Activities

was proceeding in an orderly fashion, though a serious outbreak was reported in the town of Rivas when a group of Conservatives stormed the Liberal campaign headquarters and the National Guard had to be called out. Plans were being made by Brigadier General McCoy to insure the maintenance of order and a perfectly free election. It was estimated that under the American supervision a record number of ballots would be cast. A decree putting a limited form of Prohibition into effect for Election Day was issued by President Diaz after a conference with the National Board of Elections. It will be enforced by the National Guard, who will supersede the local police and Internal Revenue Guards throughout the Republic for the occasion.

Panama.—The appointment was announced of Colonel Harry Burgess of the Army Engineer corps to the Governorship of the Canal Zone in succession to Brigadier General Walker, whose term will expire on October 24. In the absence of the latter in the United States, Colonel Burgess has been Acting Governor. As engineer of maintenance, the new appointee is familiar with the work that will be under his direction during the next four years. In addition to his duties as Governor of the Canal area and President of the Panama Railway Company, he will be in charge of the building of the dam at Alajuela, the largest construction work undertaken in the zone since the completion of the Canal and for which the United States Government has already made an appropriation of \$10,000,000.

New Canal Zone Governor

Peru.—The Presidential campaign took on a new aspect with the initial publication on September 17, of *El Civilista*, a political periodical backed by supporters of President Leguia. Meanwhile a bill, voted by the Chamber of Deputies providing penalties for anti-State activities at home or abroad, was before the Senate though it was unlikely that it would be adopted or, if approved, signed by the President, notwithstanding its passage would favor his campaign. Word that President Machado of Cuba

Presidential Campaign

had suppressed a newspaper attacking the Peruvian President occasioned the sending of a cable by the executive committee of the Reform Democratic party thanking him for his action "as an aid to solidarity and harmony between American States." Indications were that the President would be re-elected.

Rome.—The Holy Father issued on September 13 an Encyclical, "Rerum Orientalium," dealing with the question of the reunion of the schismatical churches of the East with the Holy See. It is an exhortation to renewed zeal on the part of all members of the Church in the cause which the Pontiff has so much at heart. His Holiness reviews the progress made, the quickened interest in Oriental studies effected through the Pontifical Institute at Rome and the centers at Paris, Lille, and Louvain, and the charity manifested by the vast membership of the Catholic Near East Welfare Association in lending aid to Russian refugees and other afflicted peoples of the Near East. The work of Franciscan and Dominican missionaries comes in for special mention, and there is grateful reference to the beneficent gift of an unnamed "pious gentleman of the United States," who aided the establishment of the Pontifical Institute for Oriental Studies. All Catholic people are exhorted to work and pray for the further progress and happy consummation of the work in the return of all Oriental Christians to the one true Fold.

League of Nations.—At the preliminary discussion, on September 13, at Geneva, of the problem of Rhineland evacuation, Chancellor Mueller gave favorable reception to M. Briand's proposal for a committee of experts for the financial aspects, and a civilian Control Committee to supervise the evacuated area. The latter would be termed the Committee of Conciliation, and its establishment would be followed by immediate evacuation of the Second Rhineland Zone. France, Germany, Great Britain, Italy and Japan took part in the discussion. At the French Cabinet meeting held the next day, M. Briand insisted that the evacuation problem be linked with that of reparations and debts. The German Cabinet, however, meeting on September 15, in Berlin, maintained the opposite, and reaffirmed Herr Mueller's stand that the Control Committee should terminate in 1935, should investigate French as well as German doings, and that the Third Zone also be evacuated.

Official negotiations with regard to Rhineland evacuation were opened at Geneva on September 16, this time Belgium taking part, in addition to the five Powers previously named. "All the principles," said M. Briand, "have been settled upon and agreed to by all. I am confident that the work of the experts which must now follow soon, will also prove successful." Two positive results were claimed by Chancellor Mueller on his return to Berlin, where he received the approval and thanks of the Cabinet: definite negotiations to settle the evacuation

problem, and the same to determine the total amount of German reparations. According to Herr Mueller's account, he began the discussion by demanding complete Rhineland evacuation, on the basis that Germany was disarmed, and was already fulfilling her obligations. The French demanded a definite financial settlement in return for evacuation. Herr Mueller said that this was impossible in view of American hesitation over German bonds, and opposed plans uniting reparations and evacuation. This position was finally accepted by the French. M. Briand then offered the previously mentioned plan of a civilian commission. Lord Cushendun asked if the date of its termination could be left open. To this, no definite reply was given by Herr Mueller.

Disagreement continued as to the date of calling the next meeting of the Preparatory Disarmament Commission, previous to the general conference on disarmament to be held next year. Lord Cushendun, for Great Britain, and M. Paul-Boncour, for France, were both reported as wishing delay, until after the American elections or possibly the inauguration. Germany, however, was flatly opposed to this, and Count Bernstorff, head of the German disarmament committee, was pessimistic. Rumors that Great Britain and France were urging the United States Government for a reply to their request for an expression of opinion on the Anglo-French Naval Accord, were not confirmed by the State Department. The plan of M. Loudon, President of the Disarmament Commission, for a private Five-Power conference on the Naval Accord, was frowned upon by the delegates of France and Great Britain. The date for the next meeting of the Preparatory Commission was finally left to M. Loudon's discretion.

News that the Chamber of Deputies of Argentina had eliminated from the 1929 budget provision for dues to the League was interpreted as indicating its formal withdrawal. Since 1923 Congress had annually approved this item, though Argentina's membership had not been ratified. President-elect Irigoyen had withdrawn the delegation during his first presidency in 1920 and though President Alvear, his successor, favored it, he could elicit no favorable congressional action.

"World Peace and the 1928 Eucharistic Congress" will be the title of a thoughtful article on the place of Australia in the plans of God's Providence. It will be written by the well-known newspaperman, Daniel E. Doran.

The second of "The Confidential Letters of a Campaign Manager to His Candidate" will deal with the use of money in a campaign.

"A Canadian Master Carver," by N. Tournour, will present a little-known artist to our readers.

"October Sketches" will be another of Vincent de Paul Fitzpatrick's chatty articles on familiar aspects of Catholic life.

**Official
Conference**

**Argentina
and the
League**

**Encyclical on
Reunion of the
Eastern Churches**

**Rhineland
Discussion**

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A - CATHOLIC - REVIEW - OF - THE - WEEK

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The Sources of Bigotry

THE question of bigotry is once again exercising our best minds in both religious and political circles. From all accounts the Catholic Church in many parts of the country is being subjected to an assault which in bitterness if not in actual violence rivals the old Native-American, Know-Nothing and A. P. A. attacks of bygone days. Every mail brings this office letters in which some distressed Catholic begs for help and enlightenment on some new or old accusation made against our Church, usually in the Letters-to-the-Editor column of the local newspaper.

It is a fine and thrilling time in which to live. One who works on the very front line of the battle in the South writes that never before has the Church been so assailed and never before has the proper answer been so well received. It is true that the Church is being bitterly railed at; it is true that where the answer follows sharp on the gibe, but good-humored, well-informed, and intelligent, there it has a hearing which it never had before. It is true that Europeans stand aghast at the spectacle, forgetting that there was once a time when they, too, went to the wars for the cause of religious truth and that only, perhaps, in this country do people take religion seriously enough to dispute about it.

Now the most dangerous kind of bigotry is honest bigotry. That which is based on the mere calumny, the unfounded suspicion, the base lie, will sooner or later die of its own corruption. But the religious hate which arises from a good cause, which betokens that its possessor has a good and honest heart, that is the religious "intolerance" which does harm, both to the Church and to its enemies.

Any good law-abiding citizen, for instance, hears from those whom he is accustomed to believe, that the Catholics are enemies of his country, and he is shown what look to be statements from the Pope bearing out that assertion. In resolving to do his utmost to keep those Catholics from getting control of his country, he is certainly doing nothing that anyone can consider wrong. On the contrary, he is

to be praised, for the motive of his action is actually a virtue, the virtue of patriotism. In the same way, he will hear other things about us which revolt his sense of decency, or of fairness, or love of truth. He has been shown a thing which is well worth hating—but which is not Catholicism. His hate is honest and good-intentioned, but somebody has been deceiving him.

In this issue of AMERICA, we have taken a new departure for the sake of the inherent interest of the discussion, and also because it touches the present tragedy of misunderstanding at one of its sources. A few weeks ago we published a long criticism of a book by a well-known Protestant Professor of Theology in New York, written with the avowed purpose of setting accurately forth the beliefs of Catholics, so that men could be warned against them. What was the dismay of the reviewer to discover that far from its being a fair presentation of our beliefs, it was a mere travesty of them, but decked out with all the apparatus of scholarship. It was evident that such a book would be accepted as almost gospel truth by many thousands of Protestant preachers, that its charges would re-echo for many years to come, that in all the highways and also the byways of the country we should have to reckon in the future with its mis-statements. To make the tragedy more acute, it was thought that the writer of the book was honest, but that in spite of much reading of our books, he had utterly failed to understand them.

In this issue Dr. Schaff answers some of the criticisms of his book. What is more he attempts by argument to prove that what he said we Catholics believe, we actually do believe. As will be seen, he has no more success in this than in his former attempt. The matters in which he fails, such as Baptism of Desire, Purgatory and Eastern Orders, are matters familiar to Catholic young people in their 'teens.

If we are to cope adequately with what we call bigotry in this country, we shall first have to meet it at its source. The honest bigotry which hates falsehood and wrongdoing, and attributes both to Catholics, can only be dissipated by spreading the truth. Confident that once people really see what we hold, they will at least cease to hate us, we can but unceasingly labor to enlighten them. The Littledales and Chiniquys, from whom most modern anti-Catholic agitators cull their charges, were plain unvarnished liars, telling what they knew to be untruths. But the Schaffs and the Marshalls and the Garrisons, who have first deceived themselves, unconsciously no doubt, will do infinitely more harm to the cause of truth, unless we can get them to see our doctrines in the light of fact.

History Repeating Itself in Mexico

MEXICO is the one country in the world where history always can be counted on to repeat itself. Especially since Porfirio Diaz fled to Europe, and that country dropped from comparative tranquillity to fifteen years of anarchy and troubled peace succeeding each other, the one unceasing process has infallibly gone on: one leader is eliminated, his following disintegrates, the stronger part prevails, the weaker is killed or chased from

the country, and the same over again and again. The same has happened in recent weeks. Obregon was elected President; his party comprised nearly 100 per cent of the Congress; he was killed, as Madero and Carranza were killed before him; his party, which was fondly thought to be homogeneous, suddenly fell apart; Calles made an appeal to the army, which responded; the President of the House of Deputies, Ricardo Topete, leader of Obregon's party, was overthrown and fled to his native Sonora, mother of revolutionists. Thus the process of elimination goes on, as it always has before since the present regime came into power helped by our Government and kept there by its assistance.

The one piquant, unique feature of the whole sad story has been the statesmanlike speech of President Calles at the opening of the Congress. Those who looked behind the words of this speech saw but one thing: it was not Calles who spoke, but another, who in the space of some eight months has acquired an ascendancy over him which those who knew that dour nature never believed possible, a foreigner, moreover, from a country which Calles had distinguished himself in hating. Under the patient tutoring of a clear and persevering mind, Calles is brought to relinquish power and to like it, to call into Congress at least some of his enemies and to declare an end forever of the system of the *caudillo*, which has brought Mexico so near ruin. Two grave matters await a settlement: the choice of a Provisional President to hold the reins of power until a new President can be elected for the six-year term, probably within a year, and the memorial which a group of Catholics presented to Congress for relief. The one question remains: will the same force which has steered Mexico through recent storms, at whatever loss to its sovereignty, continue to guide it until it achieves religious peace, or will history again repeat itself? Nobody who knows the Mexico of today would dare predict.

That Federal Education Bill

THE Federal education bill has been relegated to the background for the duration of the campaign. But it will be with us again. For ten years it has cropped up in every Congress as persistently as King Charles in the famous MSS of Mr. Dick.

One of the ablest criticisms of this wearisome scheme ever published comes from the pen of a gentleman whose avocation, we believe, is the selling of lumber. He is Mr. John H. Kirby and he read his address at a meeting of the Southern Pine Association last March. Mr. Kirby believes that the Federal education bill is unconstitutional as a proposal and damnable as a policy. Insofar as any governmental power has any authority whatever over education, he asserts, that power "rests exclusively with these sovereign States." With most men who have attained to the age of reason and who have any knowledge of the rapidity with which governmental projects grow, Mr. Kirby has no faith in the protest that the Federal education bill jealously safeguards the rights of the States. The guarantee is apparent, not real.

Mr. Kirby does well, moreover, to point out that not even the authority of the States is supreme in education. "The Supreme Court has declared," in the decision in the Oregon case, "that it is the right of the fathers and mothers of America to send their children to such schools as, in their judgment, will make them useful men and women. Any effort on the part of any Government to deny or abridge this right is tyranny."

This point is well taken. When the authority of the States is defended against the invasion proposed by the Federal education plan, it does not follow that the authority of the several States is supreme. Their powers are largely negative, whereas the rights of parents in this field are among those natural rights of man which no State may deny.

In every well-ordered State, parents and the civil authorities will cooperate to the end that the welfare of the child, the home, and the community shall be preserved. Overemphasis destroys this right order. Assumption of supreme power by the State establishes a pernicious monopoly in education. Denial of the right of the State to aid parents in fulfilling their duty to the child, and to punish when they are culpably negligent, leads to serious disorder. The price of peace is respect for the rights of all.

Catholics, the Church and the Worker

TO the *Ecclesiastical Review* for September, Dr. John A. Ryan, of the Catholic University, contributes a splendid article entitled "Labor Day Reflections for Priests." While its appeal is, in the first instance, to the clergy, it should not be restricted to them. What Dr. Ryan here sets forth is of interest and importance to us all.

Fifty years ago, Dr. Ryan notes, the majority of labor leaders in this and other countries were persuaded that the Church was out of sympathy with the aspirations of the laboring classes. This persuasion was "not entirely devoid of at least apparent foundation." The eternal principles of justice and charity remained unchanged in their acceptance by the Church, but the simple truth is that, largely because of "lack of comprehensive knowledge of the facts of industry," some who assumed to speak for the Church, spoke as though these principles had no bearing whatever upon the condition of the worker. Mistakes were made on both sides, mistakes that need not here be recounted, especially since "a great change for the better has taken place in the attitude of the labor unions." Organized labor here and abroad is beginning to realize the tremendous value of such documents as the great Leo's Encyclical on the Condition of the Working Classes, and the Program of Social Reconstruction issued some years ago by the Bishops in the United States.

This is indeed a happy change. We pray that it may continue. But we say quite frankly that we believe there is much room for improvement. How many Catholics in the United States, even among those who may be ranked, by academic standards, as educated, have so much as heard of the Labor Encyclicals of Leo? How many have studied

the Pontiff's teachings and can give an intelligible account of them? On the other hand, what of the workers? That they are not acquainted with these documents may not be their fault, but it is certainly their loss.

It is unfortunate that in striving to defend one truth, apologists sometimes allow themselves to compromise another. The damage is greater when, as can happen, the truth compromised is of higher value and importance than the truth defended. One need not be tottering with age to remember the fierce onslaughts launched against Karl Marx and his Socialism at the beginning of the century.

On the whole the attack was merited. A quarter of a century ago crude brutal Socialism arrayed itself in the benign robes of a healer of our social ills, and so gained entrance into many a field. Stung by its conduct and repelled by its principles, the apologists went forth to do battle. They most assuredly vindicated the right to property. But in the heat of the fray some never saw the real evils in the body politic that gave Socialism an apparent case and a hearing. Others even denied that these evils existed, or could exist. Intent on vindicating the right of a man to conduct a factory, they never thought of vindicating the right of the factory worker to demand a living wage.

If some of our fledgling bachelors of arts did not leave the quiet halls of Alma Mater with the conviction that the most sacred of all rights was the right to have and to hold property, it was not the fault of textbooks put in their hands, or of lectures to which they listened.

Doubtless, we live in a more enlightened age. Our colleges and our leaders recognize the existence of a social problem, which they plan to attack, not with denunciation, but with sympathetic study that may lead to a solution. But much yet remains to be done. There are still some who, although aware of the grave defects of the prevailing economic system, under which probably a majority of our workers receive less than a living wage, console themselves, as Dr. Ryan observes, "with the comforting assumption that these underpaid wage earners are somehow made of different clay, and therefore can readily get along with less than the normal requisites of life." We know that these good people exist. Our evidence, in part, is their written protest whenever AMERICA undertakes to state the rights of organized labor.

The Extrovert at College

WE have long known him, but it remained for modern experimental psychology to analyze him, classify him, and give him a name. Working on a series of intelligence tests at Colgate University, the experts concluded to call him an "extrovert." He has "high intelligence" and "emotional stability." But he leans to "extroversion," and this state "predisposes to academic failure." Whenever this combination is discovered they advise the doting parent to remove the boy without delay from college.

Should this advice startle the peace of the family fire-

side, or suggest that, in plain language, young John is on the road to the madhouse, an explanation is vouchsafed. "Your boy is not at all psychoneurotic," the New York *Times* quotes the experts as saying; "his emotional outlets are quite normal and stable. He is simply an extrovert." Lest this report harden suspicion into certainty, they may add, "He has a ready laugh, a nimble tongue, a happy disposition, an indifference to praise, and a love for sports. This combination does not make for success in college."

With the *Times* we incline to think that if there is no room in college for a boy of this "happy disposition," something is wrong with the college. As described, this youth has many admirable qualities. His "intelligence" is admitted to be good; he can control his emotions, and, on occasion, let them find their exercise in a manner that is wholly normal. It would seem, then, that at the very outset of life he has an equipment which many a man attains only with the experience of maturer years. If the experts decide that he must be withdrawn, they are throwing away some very excellent material.

Probably what they mean is that a boy of this description is not likely to set an over-great value on class prizes and on distinctions that are purely academic. In mathematics, and in the abstruse and severely practical fields, he will not go far. Metaphysics will fail to charm him. His mind is of the affirming, synthetic type, as distinguished from the questioning and analytic. He prefers to study results rather than ultimate causes, and men rather than books.

His chief defect is his lack of self-knowledge. Like the rest of us, he probably knows some of his virtues and a few of his faults. But precisely because of his inability to question and to analyze, he is apt to take the one for the other. The weather in his soul is generally hazy. His "happy disposition" prevents him from taking himself too seriously and supplies him with a disarming humility. But now and then, because of his ignorance of himself, he will put on more power, where he should apply the brake.

The needs of this young extrovert are, chiefly, two. One is a stiff course in scholastic philosophy. The other is what Catholics call a spiritual director. Philosophy will impart a needed rigidity to his mind and sharpen his mental vision, without in the least slowing up his attractive agility. The spiritual director will teach him a healthy introversion. By degrees, as the clouds lift and the haze melts away, he will learn to know himself. With this knowledge at hand, his good will stimulates him to correct faults and develop good qualities. The natural result is a well-balanced character.

We quite agree with the learned experts that the secular college is no place for the extrovert. He will quickly become a very charming, but worthless, ne'er-do-well. Nor is it a place for the introvert. In it he will quickly develop into a blinded worshiper of an inflated Ego. But in the Catholic college there is room today, as there has been for ages, and a remedy for both.

Catholic Aid to American Independence

ELIZABETH S. KITE

[Second of a series of two articles]

LAST week this short narration was brought down to the time when the British King's Proclamation of August 23, 1775, was received by M. de Vergennes, French Minister of Foreign Affairs. This diplomat immediately foresaw the effect which would be produced in America. Willing to impart a ray of hope in an unofficial manner and also because he desired accurate information, the French traveler Bonvouloir was sent by the Minister direct to America. He landed in Philadelphia the first of December, 1775, and soon was put in touch with Benjamin Franklin and other members of the Committee of Secret Correspondence which had just been created. As a result of these interviews Silas Deane, merchant and delegate from Connecticut, was sent to France in the spring of 1776, with a commission to secure the equipment for an army of 25,000 men. He reached Paris about the time Congress brought forward a resolution of independence and a plan of treaties to be offered to France. A few months later he was joined by Benjamin Franklin and the French alliance followed in a little over a year.

The definite appeal for French help put Congress in a position where it had to use an ever-increasing vigilance not to wound the Catholic susceptibilities of "His Most Christian Majesty," the King of France. It was a need before which even the most unrelenting personal bigotry was forced to bow. Moreover, the hope of winning Spain, a Court still more rigorously formal in matters religious than that of France, increased the necessity for an outward show of respect towards all things Catholic. It was not an easy task for Protestant America, but the task was achieved. On the whole, the conduct of Congress, of the military, and of the citizens, continued through the entire course of the war to be courteous and consistent.

But what scandal this pronounced deference to Catholic practice and style of address gave to Tory sympathizers and to the British generally both in America and Europe! What gibes and jeers were directed against the leaders in Congress by the royalist press! After the arrival in July, 1778, of the fleet under the Comte d'Estaing, which brought the first Foreign Minister ever received by the United States of America, Conrad-Alexandre Gérard, the Tory papers abounded in observations that remind one forcibly of recent utterances in our own Senate chamber.

The exaggerations and falsehoods reported against them had no effect upon the actions of the Congress. Nevertheless, they were at times forced to take part in ceremonies, in order not to offend "their great and good Ally," which must have been anything but agreeable to the stern Puritan members of that body, such as *Te Deums* in honor of victories, funeral services and the

like. Undoubtedly the most memorable of these, from the emotions aroused and the scandal given, was the Requiem Mass arranged by the French Minister, La Lucerne, in 1780, for the repose of the soul of the Spanish Resident Don Juan de Miralles, who had died and was buried while on a visit to the Commander-in-Chief of the Army at headquarters at Morristown, N. J., and at which Congress out of respect for the Courts of France and Spain dared not refuse to be present. The account published in Rivington's *Royal Gazette* is in part as follows:

On Monday, the 8th instant, was celebrated in Philadelphia, the funeral of a Spanish Resident who died lately at Morristown. The order of the procession was as follows: the bier covered with a black cloth, M. Lucerne the French Resident, the Congress, the General officers, the citizens. When the procession arrived at the Roman Catholic Chapel [Old St. Mary's, Philadelphia], the Priest presented the holy water to M. Lucerne, who, after sprinkling himself presented it to Mr. Huntington, President of Congress. The Calvinist paused a considerable time, near a minute; but at length his affection for his great and good Ally conquered all scruples of conscience and he too besprinkled and sanctified himself with all the adroitness of a veteran Catholic, which, his brethren of the Congress seeing, they all, without any hesitation, followed the righteous example of their proselytized President. . . . The bier was surrounded with wax candles, and every member of . . . Congress carried a taper in his hand.

General Arnold was among the officers present at this Requiem Mass. A few months later, on October 20, 1780, after having attempted to betray the army of the Hudson, he wrote an Address to the Officers and Soldiers of the Continental Army in the view of inducing them to desert the patriot cause and join the British forces. The incident of the Requiem Mass was given by him as affording a sufficient reason to absolve the patriot army from its allegiance.

What security remains to you [he cried], even for the enjoyment of the consolations of that religion for which your fathers braved the ocean, the heathen and the wilderness? Do you know that the eye that guides this pen lately saw your mean and profligate Congress at mass for the soul of a Roman Catholic in Purgatory and participating in the rites of a Church, against whose unchristian corruptions your pious ancestors would have witnessed with their blood.

The incident of Benedict Arnold shows the reverse of the medal. It was an outburst of that spirit of intolerance which, had it dominated at any period of the Revolution, would have wrecked the cause of Independence. Happily another spirit prevailed. When the war was over and peace was made, both the nation at large and the army gave substantial demonstration of the fact that they acknowledged obligations to the Catholic Church other than attending her ceremonies and addressing in accepted terms of politeness those from whom favors had been received. The first Amendment to the Constitution on the one hand and the founding of the Order of

the Cincinnati on the other, established for all time the principle, that in these United States of America there should be equality in matters religious both in civil and military affairs.

The First Congress of the United States came into existence March 4, 1789, at which time the Continental Congress automatically ceased to exist. Before its dissolution, however, there stands to its credit "one brilliant achievement," the Ordinance of 1787 for the Government of the Territory of the United States North West of the Ohio River. Here Congress found itself brought again into touch with the Catholic religion established by the Quebec Act of 1774. Section 13 of the Ordinance provides that

for extending the fundamental principles of civil and religious liberty, which form the basis upon which republics, their laws and constitutions are erected, to fix and establish those principles as the basis of all laws, constitutions and governments which forever hereafter shall be formed in the said territory. . . . It is hereby ordained and declared. . .

Article 1. No person, demeaning himself in a peaceable manner, shall ever be molested because of his mode of worship, or religious sentiments, in the said territory.

Following the same principle, Article VI of the Constitution provides that "No religious test shall ever be required as a qualification for office or public trust under the United States." Finally the First Amendment to the Constitution, passed in 1791, declares: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof. . . ."

The Order of the Cincinnati, as is well known, was an international organization founded on the eve of disbanding the Revolutionary Army, May 10, 1783, and was composed of American Protestant and French Catholic officers; it was put under the immediate patronage of Louis XVI, and George Washington was elected its first President-General. The Marquis de Lafayette, in announcing the creation of the Society to M. de Vergennes, wrote: "After having seen the noble cause triumph which had brought them together, the American officers . . . on their being about to separate, wishing to give assurance of their brotherly affection and to perpetuate their gratitude towards France . . . formed the Society of the Cincinnati. . ." in order, as is elsewhere said, "to perpetuate the mutual friendships formed under the pressure of a common danger and in many instances, cemented by the blood of the parties."

Not only were the French officers beloved by their brothers in arms, but the whole French army won the admiration and respect of the American populace. When the superbly equipped and splendidly disciplined Catholic troops, which composed the army of Rochambeau, marched through Connecticut to join the forces under General Washington on their way to Yorktown, the straight-laced Protestant inhabitants looked on with wonder to see that army devoutly kneel at Mass in the open field (the first field Mass ever held in America), and then proceed on their way without disturbing the smallest thing in their passage; "not an apple from an orchard, not a hen from a barnyard" was taken. Later at Chester, after the junction of the two armies, Wash-

ington, usually so undemonstrative, fell into the arms of Rochambeau on hearing that the Comte de Grasse would be waiting for them before Yorktown.

Nor were their hopes disappointed. By the happy conjunction of the French Fleet with the land forces under the two distinguished Generals, Cornwallis could do nothing but surrender. But it was a victory for Catholic principles as well as of Catholic forces and in both Washington and his Protestant army nobly concurred, for never, perhaps, were the rules of Christian charity—moderation in the victors, respect for the vanquished—more signally put into practice than in the treatment accorded the British army at Yorktown.

Confidential Letters of a Campaign Manager to His Candidate—No. 1

PIERRE SOULÉ MARTIN

MY Dear J. B.:

Our plans of organization were pretty well shaped at the conferences yesterday, and we are about ready to start the campaign in real earnest.

There was the inevitable jealousy and friction about places, authority and limelight, but we won't have any serious difficulty hereafter. I told the rich amateurs that you particularly wanted them to occupy the posts we assigned to them—on our letterheads—and they were immensely pleased. They all have nice titles and are wallowing in the glamor, but our fellows control the organization.

It's funny to see these amateurs giving their impersonations of politicians. Some of their performances are almost deceptive—at a distance. Our worry now will be to keep them from talking to the newspapers. It is true they don't know anything of our plans or prospects, but ignorance sometimes does more harm than knowledge. Charlie says that when he contemplates these fellows—and particularly the women—we have with us at headquarters, he finds a new reason for not despising riches. Wealth, he says, insures a warmer welcome than wit. At any rate, their money is a compensation for their company, and I think we shall do better with them than without them.

Our new stationery will intrigue you, when you get a glimpse of it. It was designed to put some of our contributors into print instead of power. Charlie suggested the multiplication of vice-chairmanships to accommodate the supernumeraries. There will be enough of these honorary openings to meet nearly all of our immediate demands. If there are more applications (accompanied by donations) we shall have our executive board as a reserve. We still have room on our letterhead (as you will see) for an advisory committee of twenty-five. Charlie thinks these "seats at the window," as he calls them, ought to bring us about \$125,000. He has in mind also a "liaison committee" of fifteen, with special stationery, if necessary.

Our scenery is plentiful and perfect. The stage is set. Now for the drama!

The women are already causing trouble, as you would have guessed if I hadn't mentioned it. They are the chief inventors of grief. It's the old story. They want the campaign directed to a select list of their own fair sex—some ten millions fewer than the female population of voting age—with an occasional concession to the male electors. They have a bale of statistics (compiled from papers read at their clubs) to demonstrate that all the women are "dry," religious, civic, humanitarian, and unpartisan. I may have omitted one or two adjectives that belong to them, but those I repeat almost complete the description. The plan of action the ladies commend—and command—is a two months' assault on the religion, morals, patriotism and intelligence of everybody on the other side. Some of the speeches and pamphlets these gentle creatures want me to circulate would violate nearly all of the Ten Commandments and every section of the Postal Code—if we mailed them.

I have tried to persuade the girls to confine their statements to praise of you and your record, but their talents appear to run principally to criminal libel. We can't sponsor any slanderous attacks on your opponent, of course. And there is no need of that. There are numerous pious Christian organizations that will take the job off our hands; thereby saving us both money and blushes.

Don't be uneasy about the women, though. We'll manage them. Charlie is exciting their envy of one another, and it won't be long till they can't agree among themselves as to what should be done or as to who should do it. Then they will let us make the decisions for them. We'll keep them on the payroll and let them wander about among the clubs. They can play their big politics at teas and do no harm. There are no political reporters at teas. Meantime I shall get their pictures into the papers. That will be a sedative for all concerned.

But this experience in every campaign for the last ten years provokes me to commentary. I see in the American people's efforts at progress in government by amending the Constitution just a series of stumbles from the sublime to the silly. Think what a somersault it was from the First Amendment to the Eighteenth and the Nineteenth!

If we were resolved to put the ladies into politics, we had no business taking liquor out of politics. It should have been left with us as an antidote to female suffrage.

You'll get these confidential "slants" on our operations every few days. I'll write them at the only hour that is my own—midnight. I trust they will have the flavor of my valedictory cocktail.

I urge that you write a graceful little letter to each of our vice-chairmen and the other miscellanies. You don't know any of them, of course, but you can copy their names from our stationery. It may be that we can get additional contributions from them. In any case we can publish your letters. It will get you into the papers.

When we feel reasonably certain that we have the women well in hand, I'll have Charlie frame notes which you can sign and send to them also. He will enjoy writing compliments of their "endeavors for the moral and

intellectual advancement of America and the preservation of the American home," or something of that general nature.

Always faithfully,

WARWICK.

P. S. The first twenty paragraphs of your speech to the Basters and Stitchers Union frightened me, but I was entirely reassured when I saw that you had given the employers the second half. It was cleverly done and both sides are doubtless as much pleased as I am.

SEVERANCE

Better never to plant the seed
And nurture it to bloom,
Then tear the rosy leaves apart
And scatter their perfume.

Better never to strike the note
Of melody's accord,
Then shatter the great harmony
By one abrupt discord.

Better never to show to me
Your spirit's higher worth,
Then in a moment's maddened mood
Reveal your inner dearth.

Better never! I sound the knell,
Resonant with regret;
Today my heart has tasted Hell
And friendship's sun has set.

MARIE WILLIAMS VANDERGRIFF.

DIVORCE

I

So even we must drink the bitter gall,
And drink alone? And this has come to us
Who passed unscathed through lanes fortuitous
Only to meet an insurmountable wall?
To us, who never questioned love at all,
So sure were we! Now through the ruinous
Vale of our peace there crawls an incubus,
Waiting for our deflated hearts to fall.

Go your far way, while I go mine; but never
Let it be known what each of us must know:
That we who had together touched the skirt
Of Empyrean, can not quite dis sever
That other self. How far apart we go,
Something of each will secretly soothe our hurt.

II

There will be terrible moments we shall stand
Clenching our fists at heaven, because we lost
A prize too utterly dear to count the cost,
Yet held too certain to be contraband.
But know, into what pain-forgetting land
Vainly you travel, while my soul is tossed
Amid these ruins with a hearth of frost,
There will be shadow fingers in your hand.

Always there will be something that is you
Behind my cynical smile of disillusion;
All you essay, all that I undertake
Must be the richer for this inner hue—
Color not of our tears but joy's infusion:
Two that were one can never totally break.

BENJAMIN MUSSER.

Archbishop Hughes and Mexico

THOMAS F. MEEHAN

WHEN the Sixth Provincial Council of the Hierarchy of the Church in the United States met at Baltimore in 1846, the war with Mexico was being waged. There was much indignation rife over the way in which fanatical military martinets were treating the Catholic soldiers in the army, and President Polk, Secretary of State James Buchanan and Secretary of War William L. Marcy were much disturbed over the situation. Rumors were rife during the Council that, in addition to seeking a practical plan to have Catholic chaplains sent to minister to the Catholic soldiers, the President also tried to persuade the then Bishop John Hughes of New York to go to Mexico and act for him as a peace envoy.

In 1864 when John R. G. Hassard was entrusted with the task of preparing the official life of Archbishop Hughes he wrote the Secretary of State of the Mexican war period, and later President of the United States, James Buchanan, asking him for the particulars of this episode. Mr. Hassard preserved the letter he received in answer from Ex-President Buchanan and it is included with some hundred others from distinguished persons among the effects of his widow, Mrs. Isabella Hargous Hassard, who died in New York on August 3, 1928. Her niece and executor has kindly had it copied for AMERICA and it is now published for the first time:

Wheatlands, near Lancaster
8 November, 1864

My dear Sir:

I have received your favor of the 31st ultimo, inquiring whether there is any truth in the statement that President Polk in 1846, had solicited Archbishop Hughes to accept a special mission to Mexico, & I regret that I cannot give this question a very definite answer. I shall cheerfully, however, state all my knowledge on this subject.

There were, at this period, many Catholic soldiers in the Army of General Taylor on the Rio Grande; & I suggested to President Polk that it was our duty to provide them Chaplains of their own religious denomination. To this he cheerfully assented. In consequence I addressed the letter in May 1846, to which you refer, to Bishop Hughes (not then Archbishop) inviting him to come to Washington. He was then in Baltimore, attending the Provincial Council of Catholic Bishops. He immediately visited me at the State Department accompanied by Bishop Loras of Dubuque.

When I communicated to Bishop Hughes the desire of the President to send Catholic chaplains to the army & to obtain his advice & assistance in carry this into effect, both Bishops warmly approved the measure. They immediately proceeded to the Jesuits College in Georgetown to obtain the services of two suitable army Chaplains. After a few hours they returned, evidently much gratified with their success, & informed me, in enthusiastic terms, that every professor of the College, both old and young, had volunteered to go to the army. The Bishop, however, came to the conclusion that it would be more expedient to select the chaplains from among the Jesuits outside of the college & accordingly Father McElroy & Father Rey of the Jesuit Society were appointed for the arduous & dangerous services. It is due to these pious & good men to say that they faithfully & usefully performed their spiritual duties to the soldiers, & with

much satisfaction to the administration. One of them Father Rey was afterwards murdered by Brigands, near Monterey.

It occurred to the President whilst the Bishop was in Washington & most probably at an earlier period that should he consent to visit Mexico he might render essential services in removing the violent prejudices of the Mexicans, & especially of their influential Clergy which then prevailed against the United States & thus prepare the way for peace between the two Republics. In this I heartily concurred. Independently of his exalted character as a Dignitary of the Church, I believed him to be one of the ablest & most accomplished & energetic men I had ever known, & that he possessed all the prudence & firmness necessary to render such a mission successful.

The President & the Bishop had several conversations on this subject; but at none of these was I present. I have not the least doubt, however, from what I heard the President say, that this mission was offered to him & that he declined it.

The President, much as he desired to avail himself of the Bishop's services could not at that time offer him anything more acceptable. He could not appoint a new Envoy to the Mexican Government, so soon after they had refused in an insulting Manner, to receive our former Minister. Paredes was at that time the Revolutionary President of Mexico. He owed his elevation to his extreme & violent hostility to the Government & people of the United States. Besides, his Army had just commenced the war by crossing the Rio Grande & attacking a detachment of our troops.

Yours very respectfully,

JAMES BUCHANAN.

Mr. John R. G. Hassard.

The "Diary" also says of the proposed mission to Mexico:

Bishop Hughes at once said he thought such a visit to Mexico and having a few catholic priests with the army would have a good effect, & expressed his entire willingness to cooperate with our Government in giving such aid as was in his power. He said he knew personally the Arch-bishop of Mexico, & expressed his willingness to visit Mexico himself if the Government desired it. I found Bishop Hughes a highly intelligent and agreeable man, and my interview with him was of the most satisfactory character.

Nothing further came of the suggested peace mission. Bishop Hughes would never discuss the details of his conferences with President Polk. He held them as strictly confidential.

This was the first time Catholic chaplains were formally recognized in the United States Army. The law did not then authorize the President to appoint and commission chaplains, but by virtue of his discretionary power he used his authority to employ and attach to the army "persons to perform such duties as appertain to chaplains," as Secretary of War Marcy stated in his letters of instructions to Father McElroy, General Zachary Taylor, and the other officers of the army. The pay of these chaplains was \$100 a month and traveling expenses to and from the front. The action of President Polk, in regard to these Catholic chaplains, evoked a storm of vituperation from a number of fanatical Know-Nothing preachers, especially in Philadelphia, and, in his "Diary," which was published several years ago, he expresses his profound contempt for these bigots, who were of the same kind as their imitators of the present day.

John Rose Greene Hassard, the biographer of Archbishop Hughes, to whom Mr. Buchanan addressed the foregoing letter, was one of the most distinguished Catholic literateurs of the last century. He was born in New York, September 4, 1836, of non-Catholic parents, but became a convert at the age of fifteen. His collegiate studies were made at St. John's, Fordham, where he was graduated with the class of 1855. Choosing a literary career he was first associated with the compilation of the "American Cyclopaedia" and when Father Hecker, in 1865, began the Catholic Publication Society, Mr. Hassard was made the first editor of the *Catholic World*.

In 1866 he joined the editorial staff of the *New York Tribune* and so continued until his death, April 18, 1888. During that association he became the foremost critic of the day for books, music and the drama. In 1876 he went to Bayreuth for the first performances of Wagner's "Ring" operas, and his contributions on them to the *Tribune* marked the beginning of the American Wagnerian cult. Apropos of current events and as an instance of his versatility, it may be noted that it was Mr. Hassard, who, after much labor, was able to translate for the *Tribune* a mass of telegraphic dispatches in secret code that passed between politicians in New York and their agents in Florida, South Carolina and Oregon, at the critical time of the canvass of the electoral votes during the contested Presidential election of 1876. These cipher telegrams played a prominent part in the proceedings of the Electoral Commission then set up as the Presidential tribunal that decided the election in favor of Mr. Hayes and against Mr. Tilden. In addition to his life of Archbishop Hughes, Mr. Hassard wrote a "Life of Pius IX," and a "History of the United States" for use in Catholic schools.

His wife, Isabella Eugenia Hargous, was the daughter of Peter A. Hargous, one of New York's leading shipping merchants, and the most intimate and confidential friend Archbishop Hughes had among the laity of the diocese. He was the only person the Archbishop ever consulted in regard to the details of his public papers and formal addresses. Mr. Hargous' father, John Hargous, was a French naval officer who settled at Trenton, New Jersey, after the Revolution. At that time, as now may seem strange, the commercial relations between the States of the new Republic and the States of the Holy See were so important that Pope Pius VII appointed a Consul General to look after their interests. For this office, in 1800, he selected Giovanni Sartori, a member of a family that had been attached to the curia for several generations, and Sartori for some unknown reason took up his residence also at Trenton where, with Mr. Hargous, he was most active in organizing the first Catholic congregation and in building its church.

He identified himself with Trenton's pioneer industries, establishing there New Jersey's first calico print mill, and the first factory in the United States for making macaroni and the other Italian pastes. He had fourteen children, eleven of whom survived and established long lines of distinguished descendants. One was Com-

modore Louis Sartori of the United States Navy. The Pope's Consul General remained here until 1832 when he returned to Italy and died there in his ninety-eighth year. He built a fine residence, on the banks of the Delaware, after his marriage, in 1804, to a Miss Henriette de Wootfoin of Philadelphia. It is still standing in dilapidated splendor as a part of the plant of the American Bridge Company. During the construction of the first Brooklyn Bridge over the East River it was used as the office where the engineers drew their plans. John Hargous' son, Peter, married a Sartori and Mrs. John R. G. Hassard was therefore the granddaughter of the Pope's first Consul General to the United States. She was born in Thompson Street, New York, March 8, 1842, and was one of the earliest pupils at the Convent of the Sacred Heart, Manhattanville. During her long life she enjoyed the friendship and esteem of a wide circle of the prominent people of old New York who were the associates of her distinguished father and husband.

What Did Professor Bragg Really Say?

FRANCIS P. LEBUFFE, S. J.

A CHALLENGING headline in the *New York World* for September 6 read: "Sir William Bragg is Sure Soul Exists," and the Associated Press communication from Glasgow went on dramatically:

Sir William Bragg, making his first address tonight [September 5] as President of the British Association for the Advancement of Science, flatly told his distinguished audience that man has a soul. His incisive declaration was in direct contradiction of the address made to the same body last year by its then President, Sir Arthur Keith, who rejected the idea of an afterlife. Standing before 3,000 scientists assembled in St. Andrew's Hall, Sir William shook his finger at his hearers, and tossed the iron-gray hair fringing his bald head as he declared: "Science is not setting forth to destroy the soul, but to keep body and soul together."

All of which was splendidly stirring and seemed to be just the kind of man-to-man argument to hurl at scientists of the materialistic school. Naturally it was caught up by Catholic papers throughout the country: some carried editorials; some came out with bold headlines: "Scientist in Address Says Man Has Soul;" "Sir William Bragg Tells British Group in Unmistakable Terms of Fact." All very fine—only it was not so.

What are the real words of Sir William? We quote from the address which was printed in full in *Nature* (September 8):

The proper employment of scientific research is so necessary to our welfare that we cannot afford to allow misconceptions to hinder it; and the worst of all are those which would suppose it to contradict the highest aims. Science, as a young friend said to me not long ago, is not setting forth to destroy the soul of the nation [italics ours], but to keep body and soul together.

There we have it. Three small words left out, and the whole meaning was changed. Sir William may, for all we know, admit that man has an immortal soul, and he may have contradicted Sir Arthur, but he does not say so in that sentence. What one wants to know is, does he hold that the individual man has a soul different in kind both from his own body and from the animal soul, and capable of existing apart from the body after death. Surely

"the soul of the nation" is no such thing; nor does the phrase "to keep body and soul together" clear up the matter one whit. Sir William may or may not have shaken his iron-gray locks at Sir Arthur, but if he did, why did he? Keith is just as anxious "not to destroy the soul of the nation but to keep body and soul together." In fact it is more highly important for him to keep them together in the case of any individual, for death, in his philosophy, ends everything. Keith said (*New York Times Magazine*, July 8):

We survive, if we survive at all, only in the lives of our descendants. . . . I have spoken of "life as a web on the loom of time." Who, then, is in charge of the loom? Who is the weaver? As far as a biologist can perceive, the loom works automatically; the threads spin themselves. . . . The honest biologist cannot accept, as an explanation of what he sees and knows, a dual theory of the living body—be it that of man or of any other animal. For him spirit and body are one and indissoluble.

Is there any contradiction to this out-and-out materialism in Bragg's address? Some would read it in the following:

There are even some who think that science is inhuman. They speak or write as if students of modern science would destroy reverence and faith. I do not know how that can be said of the student who stands daily in the presence of what seems to him to be infinite. Let us look at this a little more closely.

The growth of knowledge never makes an old craft [his address is entitled "Craftsmanship and Science"] seem poor and negligible. On the contrary it often happens that under new light it grows in our interest and respect. Science lives on experiment; and if a tool or a process has gradually taken shape from the experience of centuries, science seizes on the results as those of an experiment of special value. *She is not so foolish as to throw away that in which the slowly gathered wisdom of ages is stored. In this she is a conservative of conservatives.* [Italics ours.]

These two whole paragraphs, but especially the last two sentences, have been quoted to show, as the *World* subtitle put in, that Bragg "Reconciles Science with Church." But again, it would be very wise to find out whether he was really talking in this passage about religion and not about the crafts alone or about everything in a general hazy kind of way, and to find out, moreover, what he meant by religion, even if he was talking about it.

There are indeed passages in the speech, which make one feel that Sir William is really poles apart from the blatant, rationalistic materialism of Sir Arthur. We read:

The scientific worker is the last man in the world to throw away hastily an old faith or convention or to think that discovery must bring contempt on tradition. . . . The distinction between truth itself and attempts to embody it in words is so constantly forced upon the student of science as to give his statements on all matters a characteristic form and expression. And this is, I think, one of the reasons why men are often needlessly alarmed by the new announcements of science and think they are subversive of that which has been proved by time. . . . Scientific research in the laboratory is based on simple relations between cause and effect in the material world. These have at times been adopted, many of us would say wrongly, as the main principle of a mechanistic theory of the universe. The relation holds in our experimental work: and as long as it does so, we avail ourselves of it, necessarily and with right. But just as in the case of research into the properties of radium we use a corpuscular theory or a wave theory according to the needs of the

moment, the two theories being actually incompatible to our minds in their present development, so the use of a mechanistic theory in the laboratory does not imply that it represents all that the human mind can use or grasp on other occasions, in present or in future times.

It is precisely because Keith forgets that the "mechanistic theory of the laboratory" must merely *prescind from* and not deny the spirituality of the soul that he is led into so many and palpably absurd vagaries. (Some of these illogicalities have been treated in *AMERICA*, September 17, 1927, and March 24, 1928). Of Keith's weaverless loom the *New York Times* (Sept. 7) said:

It is inconceivable that the loom should have set itself up, even if it ran automatically once it was started. The wonder is not that the loom should have grown by the addition of cell to cell, but that the loom should have built itself without design or purpose; nor that its threads spin a certain design, but that there was no fixed design for them to spin till man mounted to sit by the Weaver.

The weaverless loom is "inhuman," because it is irrational, and Bragg, we trust, would have none of it, but until he speaks more clearly and more definingly on the questions of the soul and of religion it were well to leave off quoting him, and to learn a lesson for the future. Our Faith and our philosophy need no such rickety shoring-up.

A Communication and Its Answer

[EDITOR'S NOTE: In the issue of *AMERICA* for July 21, William I. Lonergan, S. J., reviewed Dr. David S. Schaff's "Our Fathers Faith and Ours," noticing many statements which Dr. Schaff wrongly declared a part of the Catholic Faith. Dr. Schaff has taken exception to this, and in the following letter attempts to show that what he said is held by Catholics, is actually held by them. The discussion is an example of the fact that nearly all discussions between Protestants and Catholics are caused by a false idea of what Catholics actually hold.]

DR. SCHAFF'S LETTER

In an elaborate review of my work "Our Fathers Faith and Ours," recently published in *AMERICA* (July 21), I am charged with "actual falsehoods" in stating what I have supposed to be teachings of the Roman Catholic Church accredited by authoritative utterances of Roman pontiffs, the councils of Trent and the Vatican, and the declarations of such documents as the Catechism of Pius X, issued 1912, and the Code of Canon Law issued by the sanction of Benedict XV a few years later. Here are three of the alleged falsehoods and a justification of my presentation of them as accepted dogmas. As I am not conscious of having had any purpose to misrepresent, it is fair that I should state my authorities and let the matter go at that.

I. I am accused of falsehood in making the statement that "with Roman Catholics Baptism is absolutely essential so that all who die without Baptism are lost." Is the assertion true or false? 1. The Catholic Church teaches that Baptism regenerates. It is true that Baptism by others than a priest even by an infidel if he have the right intention and uses the prescribed formula is valid baptism. But may one be saved who is not regenerated and may any one be regenerated who is not baptized (unbaptized martyrs of course being an exception). 2. The Catholic Church teaches that Baptism is "the door of the Church and the kingdom of heaven." 3. The Council of Trent pronounces nearly one hundred and fifty anathemas against persons who hold one or more false dogmas which it defines. 4. The Catechism of Pius X gives as its answer to the one hundredth question that "all children dying unbaptized go to limbo because they have original sin."

If children for original sin go to limbo and remain there forever without hope of heaven, what must be the punishment of adults who die with original sin and unbaptized? 5. Pius XI in his encyclical of 1928 again pronouncing the Roman Catholic body "the one and only Church," apparently made obedience to the Roman pontiff a condition of "communication with Christ who is the head of the Church," and thus apparently reiterating the declaration of Boniface VIII in his "Unam Sanctum" of 1302. In view of these and other considerations is my statement false that baptism is held to be essential to salvation?

II. A second alleged falsehood is the latter part of the statement that "the Pope is the alleged head of the Church on earth and in Purgatory." Is the charge justified? 1. By Roman Catholic law souls in Purgatory are said to be *de foro ecclesiae* which I have always understood to mean that they are "under the jurisdiction of the Church." But the visible head of the Church is the Roman pontiff. 2. In his bulls of 1476, Sixtus IV specifically pronounced franchises [suffrages] efficacious to relieve souls in Purgatory. 3. In accordance with the doctrine of the *thesaurus meritorum* the Church draws upon the fund of merits for souls in Purgatory as well as the living on earth. 4. So far as my knowledge goes of recent discussions by Roman Catholic authors, such as Paulus, no doubt has been expressed in regard to the two judgments that the Protestant movement of the sixteenth century started with a protest against the sale of indulgences, especially for souls in Purgatory, and that Papal bulls granting such indulgences were valid. Janssen, Grisar and other Roman Catholic writers go so far as to justify Luther in part in his protest on the subject. The only question with recent Roman Catholic writers is to what offenses or punishments such indulgences granted by the Church or the Roman pontiff are to be applied.

III. A third "actual falsehood" charged to my account is the statement that "the Roman Church recognizes no ministers but those of its own ordination." My reference, as the context shows, was to the ordained clergy. Does this set forth the official teaching of the Catholic Church or does it not? 1. In the twelve or fourteen vows which the Catholic priest takes at his ordination, he accepts the infallibility of the Pope in matters of faith and morals, that Mary is the Mother of God, that there "are truly seven sacraments instituted by Christ and necessary for the salvation of mankind," etc. How is it possible that a Protestant who knowingly denies these dogmas be recognized as an ordained clergyman? 2. The Catholic dogma is that the Bishop in ordaining "confers grace" and the Bishop to be a Bishop in the Apostolic succession must be obedient to the Roman See. How can a person be an ordained clergyman in the sight of the Catholic Church who has not received ordination at the hands of such a Bishop? 3. Did not the Vatican pronouncement of 1896 settle the matter,—a pronouncement declared "forever valid and in force" when it declared Anglican Orders invalid? So far as I have read recent Roman Catholic writers on the Canon Law, as issued by Benedict XV, they agree with Leitner that "the decision of 1896 was final, bringing to a close a long and elaborate controversy." This is the judgment also expressed by Straub in his great work on the Church. If the Orders of the Anglican Church are not valid what is to be said of the claims of Methodist, Baptist and Presbyterian clergymen to validity?

If my statements are not to be accepted then Protestant students have been in gross error and Roman Catholic authorities have been misunderstood. It was not my purpose to mislead by "actual falsehoods," but to state the truth with the language of Roman Catholic official formularies before me.

PROF. DAVID S. SCHAFF, D.D.

THE ANSWER

Dr. Schaff's protestation that he is not conscious of any purpose to misrepresent is welcomed. His letter, however, is but another proof that learning, however great in one branch, is not a credential of knowledge in another. In the belief that an answer will prove of great interest to our readers, and will be another

demonstration of how widely our doctrines are mis-stated by even learned men, we will take his points in order, merely recalling that they are but three out of about two dozen similarly treated in Father Lonergan's article.

I. The falsity in the first statement is in the words "so that all who die without Baptism are lost." The ordinary catechism teaching of the Church is that, besides actual Baptism (of water), men may be saved by Baptism of Blood (martyrdom) or by Baptism of Desire (an act of perfect love of God or contrition). Children before the age of reason are not capable of an act of perfect love of God, hence not capable of Baptism of Desire. They are not, however, "lost" if they die without Baptism; limbo is not a punishment, it is merely the deprivation of the supernatural state of happiness which is not due in justice to unbaptized man, but not of a natural state of happiness. The theological expression of these truths is that man is saved by Baptism *in re* or *in voto*. Baptism *in voto* is, of course, not Baptism at all, but the desire (*votum*) for Baptism, either explicitly held, or implicitly contained in some act of desire to do all that God, however imperfectly grasped, requires. Hence it is untrue to say the Church teaches that all who die without Baptism are lost. Anyone who makes an act of perfect love or contrition is regenerated, and saved if he dies in that state. As to Dr. Schaff's arguments in order: In No. 1 he asks: "may any one be regenerated who is not baptized?" The answer is "yes;" see the above. Nos. 2 and 3 are true but irrelevant. In No. 4 the comparison between the unbaptized infant and the adult is void; the former cannot be saved by Baptism of Desire, the latter can, and, we hope, often is. No. 5 is true but irrelevant. Dr. Schaff's further statement of Catholic doctrine that "Baptism is held to be essential to salvation," is also untrue unless he amends it to read: "Baptism in fact or in desire, explicit or implicit in another act of the will, is necessary for salvation." All of this can be found in any Catholic manual. Dr. Schaff's letter shows no sign of his ever having heard of salvation by the explicit or implicit desire for Baptism. In fact, his arguments, especially No. 4, exclude it.

II. The false part of the second statement is "and in Purgatory." As to his reasons: 1. He does not quote the canon of Catholic law to which he refers to prove the departed souls are *de foro ecclesiae*, (?). The phrase as used is unknown to this Staff. As to Nos. 2, 3 and 4, Father Lonergan never intended to throw doubt on the Divinely granted power of the Pope to designate what good works may be applied to the remission of temporal punishment due to sin (Indulgences), but on the statement that this makes the visible head of the visible Church the head of the souls in Purgatory also, who are subject to him in no way whatever. By granting Indulgences the Pope does not actually apply good works to the souls; that is done by Christ.

III. The answer to the third statement which Dr. Schaff attempts to justify as Catholic teaching—"the Roman (*sic*) Church recognizes no ministers but those of its own ordination"—is that the Church recognizes the Orders of any Church which has apostolic succession for its Orders, such as those of the Russian, Greek and other Eastern Churches, not in communion with the Bishop of Rome. The ministry of the various Protestant churches, being of human and historically recent origin, is of course not recognized. By the "twelve or fourteen vows" taken by a priest at ordination, Dr. Schaff probably means the profession of faith, but this has nothing to do with the validity of the Orders conferred; these are valid even if it is omitted.

Dr. Schaff's concluding statements deserve to be underlined. The three points which he declared to be Catholic doctrine are not Catholic doctrine. They occurred in Father Lonergan's article in a list of seven which he declared to be certainly not true. It is equally impossible to prove that the other four are held by Catholics. In fact, his whole book is an object lesson of the way false ideas of what is held by Catholics find their way into the minds of Protestant preachers and into the popular mind. It was precisely Father Lonergan's contention that "Protestant students have been in gross error" on many points of Catholic doctrine and that "Catholic authorities have been misunderstood."

Education

Mortality among College Students

PAUL L. BLAKELY, S.J.

IN an article recently contributed to the *New York Times*, President William Mather Lewis, of Lafayette College, writes that the problem of what he calls "student mortality" is beginning to receive "some sustained attention."

The seriousness of this problem, he thinks, is indicated by the large percentage of students who fail to finish the course. According to an estimate made by the Bureau of Education, about 300,000 boys and girls will enter college this month. At least 60,000 will not return in September, 1929. By June, 1932, this army of 240,000 will have dwindled to about 150,000. This is the figure suggested by Dr. Lewis, and while some may consider it too high, the mortality rates bear it out fairly well.

It is argued that when but half our freshmen complete the course we have an evil that should be remedied.

I confess I cannot share in full measure the apprehension felt by Dr. Lewis. Some of us belong to a school whose members incline to see in rapidly thinning classes a sign of academic health. Should a group of freshmen contain any who are either unable or unwilling to profit by four years at college, common sense dictates that they be weeded out as soon as possible. The fact that the class of 1932 begins with 300 and drops by next June to 150 young men does not necessarily mean that high standards are the rule at that college. Nor does it necessarily mean that "something is wrong" with the college.

In the absence of those specific data which, it is hoped, the survey projected by the Carnegie Foundation will give us, general discussions are somewhat futile. The significance of student mortality at a given institution can be interpreted only after a study of the facts. The mortality may be due to abnormal conditions which the college can and should remove. It may be traced to an effort on the part of the college to free itself from students hastily matriculated by a too indulgent board of examiners, and from others whose conduct plainly shows that they are unfitted for academic pursuits. By themselves, large numbers and small numbers mean nothing. In point of fact, the problem is too deeply rooted in social and economic customs to be adequately revealed by a census, or to be solved by a skilful manipulation of statistics.

For several years the proportion of college students to the general population has been higher in the United States than in Germany, France or Great Britain. A desire for higher learning is a healthy social symptom, surely, but is love of learning the motive that brings 300,000 students to our colleges this year? I seriously doubt it. Do a majority of our young people seek the academic shades for academic reasons? Are they seeking the quiet retirement of these learned groves, or the spotlight of athletic fame? Have they matriculated at good old Spottsylvania, because that grand old school possesses

a faculty of unusual worth, with libraries and laboratories in keeping, or because good old Spottsylvania is noted for its social functions, and had three men on the All-American last year?

There is something not altogether healthy in this huge attendance. In his recent report on legal education prepared for the Carnegie Foundation, Mr. Alfred Z. Reed writes that it is "small service we render 'the poor boy,' not to mention the community at large, when in the name of democracy we entice him into a career for which he is not fitted." It has long been my conviction that this "democracy-in-education" sophism is responsible for at least half our college ills. Brains and the capacity to profit by a liberal training are distinctly not the endowment of the many, but of the few. It is small service we render the prospective freshman, not to mention the community at large, when in the name of democracy we entice him into a college career for which he is unfitted.

In the eyes of the law, and as creatures before their common Maker, Johnny Jones and Solomon Learned, are equals. But it does not follow that each should be "sent" to college or even to high school. One might as well argue that both should be shod with shoes of the same size. Let each be given, as far as may be possible, the training that is best for him. Intellectual needs and capacities differ at least as much as the size of feet.

If "democracy in education" be taken to mean that no boy or girl shall be arbitrarily deprived of suitable educational opportunities, we have no quarrel, and can only remark that the slogan is poorly worded. But we must protest such absurdities as that contained in the statement, "a high-school and a college education is the right of every American boy," with its corollary that in default of private means the State is obliged to guarantee this right. Dr. Adam Leroy Jones, of Columbia, insists on more searching tests for those who seek admission to the graduate and professional schools. Tests similarly searching are equally necessary for prospective college freshmen.

No one wishes to create an "aristocracy" or a privileged class. The purpose of these tests should be, first, to restrict the limited facilities of the college to those who can profit by them, and then to place those who cannot so profit in contact with agencies which will develop their peculiar capabilities. To be happy and healthy and wise, to become a good man and a useful member of society, one need not be a college graduate. The genius can plod along unaided, and some men whose lives and deeds have blessed the world would have found nothing useful for them in the college. These are homely truisms which some apologists ignore. So little are they honored that we Americans are rapidly approaching the stage when we shall proclaim with pontifical finality that without a college degree no man shall see salvation.

What the college can and should provide is an honest fan which by the end of the freshman year has separated the wheat from the chaff. Entrance examinations, written and oral, including a personal interview and, when

possible, an investigation *in situ* of the applicant's home environment, should result in a fairly large heap of chaff. Dubious cases may safely be given a longer period of probation, on the theory that an oak grows more slowly than a weed. But it should be possible to decide with moral certainty after ten months of observation by a keen-eyed faculty that this youth is—figuratively speaking—either an acorn or a Jamestown weed.

To force a young man or woman through college, or to lead our young people without discrimination to aim at a college career, is good neither for society nor for the individual. Craftsman and don, master and merchant, ditch-digger and doctor of philosophy, alike contribute to the sum of human comfort, happiness and wisdom. Aesop's frog was a good frog until he tried to be an ox, while another fable teaches what happened to the erstwhile useful ass who suddenly imagined himself called to be a lap dog. Our aim is not to keep capable young people out of college. It is to refrain from spoiling an opulent and sagacious butcher in the back-breaking process of making a bungling bachelor of arts.

Sociology

Sentimentality and Penology

JOHN C. RAWE, S.J., LL.M.

MUCH nonsense has been written on the classification of men as "good" or "bad" based on peculiarities of brain structure or upon unusual dispositions of glands. Men, it is said, are heroes or murderers, traitors or loyal citizens, purely and simply because of dominating physical traits and conditions.

In this psychology, free will is, of course, ignored. With free will rejected, reward, punishment, duty, responsibility, law, obligation, right, and a score of concomitant concepts accepted for centuries are likewise rejected. All is contained in and explained by what is proclaimed as the new psychology.

Now as a matter of fact, it is not psychology, but physiology. Moreover, it stops where psychology (that which is rational) really begins. There is danger ahead for the science of jurisprudence when the great professors of law begin to substitute physiology and internal medicine for psychology. When free will is denied, responsibility destroyed, duty declared non-existent, reward and punishment laughed at, there can be no real administration of justice. So insidious is this new "psychology" that even great minds fail to see where it is leading. It makes what is essentially a question of social justice, a question of social health. It calls misbehavior (crime is too harsh a word) a disease and not a violation of justice. It tells jurists and lawyers to clear out of the court room, which is a hospital where only patients, doctors and psychiatrists have a right to be.

But anent bad men and misbehavior and good men and good behavior, M. W. Wade, formerly parole officer at Leavenworth Federal Penitentiary, writing in the De-

cember (1927) number of *Current History* has this to say: "I have seen enough good in the worst of criminals and enough bad in the best of citizens to make me wary of arbitrary classifications. Not until I entered a Federal penitentiary as an officer did I find what may fairly be considered a model community with reference to law and order—a community made up entirely of law breakers, plain and fancy, criminals expert and incorrigible. And yet this community in the matter of behavior would put the average town to shame." How do the physiologists explain this? Their theory is that criminals cannot change their conduct unless their gray matter is readjusted and their glands treated. The fact remains: they do change their conduct without any such treatment. In prison they are made to behave. And how? There, justice is dispensed with simplicity, fairness, and dispatch; punishment is administered swiftly, remorselessly, impartially, and fairly. The officials who administer it are efficient and respected. The prison court presided over by the deputy warden has no congested docket, no long delays between the offense and the trial, no preliminary hearings, no postponements. Justice is swift, impartial, certain.

Mr. Wade draws the proper conclusion when he says: "This kind of justice compels bad people to be good in prison; the same kind of justice will compel bad people to be good outside of prison." But how does the justice administered in prison differ from justice as it is administered outside of prison? In prison the lawbreaker knows that there will be no long delays, no appeals. Certain punishment is simply a concomitant, a corollary, of the infringement of the laws of the prison which make for the preservation of order, safety of person and property, decency, and health. Money, social status, and political influence cannot be used to gain clemency or immunity from the warden, the judge of the prison court. There are some prisons in which men are still treated as beasts, but these prisons cannot boast of discipline such as Mr. Wade describes. Savagery, clubbing, and inhumanity will never make men behave. But efficient justice does induce them to behave.

If justice can be efficiently administered inside the prison, it can be efficiently administered outside the prison walls. There is no law which says that money, social status, and political influence gain for one a right to clemency and immunity. Then why do judges and lawyers allow it? Is it their own corruption? If so, the law must punish them. Posing as the custodians of the law's integrity, they are its despoilers. There is no law which decrees long delay and many appeals. There is no law which says that punishment must not be adequate, certain, swift. Then why delays, appeals, commutations of sentences, etc.?

The law today has many poor administrators. Not all judges and lawyers are true to the ideals of their profession. No new laws are needed though the reformers may clamor for more legislation. There is already too much useless legislating. The spirit of the old law must

be caught and its procedure made somewhat more efficient. Who will catch the spirit? The lawyers, the men in the legal profession, are the only hope. The vigilantes, the "sob sisters," the citizens' committee, and the over-zealous reformers will never bring us into the possession of efficient justice.

And what is the spirit of the law? It is this. Conscientious work in the detection of guilt; justice remorseless, impartial, fair and respected; punishment swift, adequate, certain—a procedure which at one and the same time expiates the offense to society and guards against future injustices to society through its exercise of a deterrent effect. Will psychiatry and sociology impede the administration of justice in accordance with this spirit? Not if only they hold to the principles of that philosophy which has consistently taught from the days of St. Thomas, Bellarmine, and Suarez freedom of the will, imputability, duty, right, responsibility, punishment and reward. So holding, they will prove to be of invaluable assistance in the solution of the great problem of crime, its punishment and prevention.

With Scrip and Staff

THE Children's Bureau, of the United States Department of Labor, recently raised a cry of alarm with regard to newsboys. A survey made of several thousand children, in eight cities, showed that "while the age at which children enter most occupations is gradually rising, the newsboy, in particular, is as young as ever, from one-tenth to one-fifth of all the newsboys at work in the eight cities being under ten years of age." In each of the cities children of six and seven years, and in one city two boys five years old sold papers in spite of local ordinances. The following evils are mentioned:

While small towns and cities escape some of the evils that flourish in the notorious "news alleys" of the big cities, and while conditions in and around newspaper distributing-rooms differ, these rooms too often attract the type of man from whom the newsboy may learn at first hand the language, philosophy, and technique of the loafer and the tramp, or even of the thief, the gambler, and the moral pervert. The fact that in two of the four cities in which the Children's Bureau investigated this particular phase of newspaper selling the boys were exposed in their work to seriously unwholesome influences indicates that these conditions are not uncommon in this work and may develop at any time. The number whose lives may be unfavorably influenced by their contacts in newspaper selling is much larger, owing to the turnover, than the number selling papers at any one time would indicate.

The Bureau recommends fixing the age limit for newsboys as high as public opinion will permit, prohibiting selling by night and during school hours, the badge system, and proper supervision. Mere carrying or delivering of papers from house to house is declared relatively unobjectionable.

Miss F. Zeta Youmans, in the *Survey*, for September 15, gives a drastic picture of newsboys delivering papers from trucks and sleeping in garages. The result of garage and lunch-wagon life was reflected in the Juvenile Court. Miss Youmans calls such conditions "kindergar-

tens of crime," and gives a description of life voiced by "Joseph," who was nine in March, was away from home for three months, slept in a garage, and sold papers from 9:30 p. m. to 2 a. m. His tale sounds not unlike the experiences of some of the wild children of Moscow. One enterprising boy of fifteen, "snugly seated in a warm shoe-shine shop," engaged nineteen children to do the work, "outside in the bitter cold night. Five of them were girls under fourteen years of age. The other fourteen were ten-, nine- and eight-year-old boys, working for the magnificent profit of half-a-cent a paper."

Since there are ample legal means at our disposal, it should not be difficult for our Catholic organizations to assist in checking such evils, if they are found to exist.

ANOTHER protest is made in the same issue of the *Survey* by Margaret Naumburg, who yearns for something better than Professor Dewey's doctrine of education. The point of her complaint appears to be that in the Dewey concept the training of children is too much "subordinated to a social plan," and not enough aimed at developing directly their inner life. Commenting on Dewey's well-known Pedagogic Creed, in which he says: "I believe that if you can secure right habits of action and thought with reference to the good, the true and the beautiful, the emotions will for the most part take care of themselves"; she adds:

As I see it, unless the growth of the inner life of feeling is nurtured fully as far as that of exterior social action, children cannot function harmoniously in the social life of either childhood or maturity . . . I feel that our entire generation is obsessed with the urge to socialize the world by compulsion, because we all lack the faith of inner purpose. In the schools I find that the first concern is not with human beings but with producing a particular type of society. This mistaken emphasis springs, as I see it, from a diminution of proportionate weight on the spiritual values of each life and an exaggeration of the value of the external products of herd existence.

It is just this "mistaken emphasis" which the Catholic plan of education deplores. By combining the direct teaching of virtues, as such, with the practical training in good habits, the right balance is obtained between the outer and the inner life, and the two extremes are avoided, both of which Margaret Naumburg rejects, of the behaviorists, who see only the environment, and the psychoanalysts, who explain everything by inner emotions.

MR. SEIJI NOMA, the magazine king of Japan, former schoolmaster, and still an active educator, has no scruples as to direct teaching of emotions and virtues. Moreover, he has jobs for all the newsboys in creation. To an interviewer he explains: "How to propagate among the youths and flappers of Japan the virtues of filial piety and loyalty to the Emperor and inspire them with the ambition to become great is the aim of my magazines, in which I believe all my co-workers unite." He continues, with a bit of practical psychology:

These qualities are taught at school, it is true, and this I know from personal experience, but the lessons are given at school in a cut-and-dried pedagogical manner, which often defeats

its own end. Children do not want lectures, but they yearn after interesting stories. When I was a teacher, I was popular, if you permit a little vanity, for I always tried to teach in an interesting manner, telling them stories of warriors and saints, for instance, instead of cramming their heads with chronological tables or merely explaining hard passages in the textbooks. In this way the children can best be taught important lessons in ethics. It is the same to some extent in educating adults. We learn best from what interests us most. To make the virtues interesting and irresistible ought to be the aim of teachers and writers, and that is what I am aiming at in all our publications.

Mr. Noma looks to ambition to make the wheels go round, and makes practical use of it in training his young workers. "From my personal experience," he remarks, "a man with an ounce of education and a pound of ambition, goes a much longer way on the road to success, than he with a pound of education and an ounce of ambition."

This exalted view of ambition did not please Mr. Noma's interlocutor, who thus quotes him:

"Your opinion does you credit," Mr. Noma replied, "for it shows the modesty of your inner heart. But what may apply to you, a man in the maturity of years and judgment, does not apply to young people just starting on life's battlefield. In the days of my early manhood every young man was ambition incarnate . . . How about the young men of today, the college boys, for instance? They seem to be lacking in zeal and spirit . . . in short, to get on under easy conditions seems to be their motto in life. Now, at such a time, do you think it wrong of me to preach the doctrines of greatness—worship and fiery ambition for youth?"

Whereupon the writer confessed himself nonplussed. Thus the publisher talked in the vein of a school man rather than a business man.

Greatness, as exemplified in Mr. Noma's case, did not somehow seem so enviable even to the nonplussed interviewer:

Mr. Noma has never entered any one of the department stores on the Giza, nor visited any one of the theaters in the city. He never stirs out of his house, except for occasional visits to his country houses, but like some huge uncanny spider he sits on his web, spinning plans and maturing schemes! To me his lot does not seem an enviable one; neither his gigantic work, nor his considerable wealth or influence.

A formidable bushy-browed individual is described, twice the size of the average Japanese:

It needs but a glance to tell that he is a man with some big idea in his head . . . From crown to toe you behold the marks of the fighter, but his voice is soft, evidently simulated for a definite purpose. His manners are those of a master of ceremony, polite and affable, and in his well-regulated accents and highly polished diction there are unmistakable signs of Chesterfieldian dexterity.

Nevertheless there is a more winning side to the picture:

There seemed to be perfect understanding and cooperation between the master and his wife. Where he is, Mrs. Noma is always. The one is within talking distance of the other. She is his sweetheart, his companion, and his nurse rolled into one. She is more, for she writes his letters, and advises him in matters of business. Mr. Noma has his enemies, as may be supposed; he has received in his time daggers and coffins from unknown sources. So he makes Mrs. Noma priy to all affairs in his business and personal intercourse, lest, as he says, he may die any time, and leave his wife in the dark.

"I was particularly fortunate," said Mr. Noma, "in having a loyal and loving younger sister, who was the only person in our young days whom I held in great awe, and of whom I still stand in awe."

That Mrs. Noma bears a considerable burden of con-

fidence, is shown by the statistics, according to which there are 400 magazine publishing houses in Japan, publishing a thousand magazines, of which the Noma magazines occupy 70 per cent. Above 10,000,000 people are numbered among his readers. Paper consumed by his publications, 1,780,408 reams a year; printing ink consumed, 890,240 pounds a year; number of workers connected with his enterprises: 46,960.

MR. NOMA'S views on the mission of a popular magazine are worth recording. He is the publisher of nine monthlies, for different types of persons, ages, etc. When the above-mentioned Boswell asked him for his plans for the future, Mr. Noma replied:

We shall make greater effort than before toward the popularization of the classics of all countries, East and West. To read the classics is in every country the privilege of the comparatively few cultivated minds, but as the luxuries of material life are fast becoming the need of the masses, so there should be a way of placing the great productions of artists in literature and poetry in the hands of the populace. Another thing I shall certainly try to accomplish is to popularize international knowledge.

In paying for his MSS, he follows a plan of appraisal, based on equity, fair play and length of time that a person has contributed, judged by a committee of appraisers.

IN planning this year for the Catholic Rural Life Conference at Atchison, Kansas, September 25-27, special emphasis was laid on the need of inner, spiritual education, with special reference to rural life, as necessary to solve the rural problems. In his preliminary announcement, Father Edwin V. O'Hara, the soul of the Conference, states a point well to consider when so many panaceas are offered:

The most essential element in the solution of the problem is not directly economic and is certainly far remote from political action. This human and spiritual factor, as history has repeatedly demonstrated, no agency can so adequately supply as the Catholic Church. . . .

The rural problem is not caused by the migration of unsuccessful farmers to the city; that might cause an urban problem. The rural problem is caused by the excessive migration from the farm of children of successful farmers. And mere economic improvement will not stay this migration.

The whole range of ethical, social, cultural and spiritual forces must be invoked as well as the economic.

The farm home, the farm business, and the rural school, parish and community were all considered in their relation to this principle. An account of the Conference will be given in a later issue. No daggers or coffins are reported, but a cordial welcome by the public.

THE PILGRIM.

CONTRASTS

He who bridles Pegasus and thunders up the air,
Knows the silent pacing of the stallion of despair.

He who deals in sun-bright shields and swords of living light,
Knows the heart-deep thrusting of the sabres of the night.

He who carves intaglios to fragile gods of thought,
Knows the carven throne car of the bloody Juggernaut.

And he who proffers life and love a wreath of bridal gloom,
Knows that dead leaves swirl and sigh across an empty tomb.

C. T. LANHAM.

VARIATIONS ON AN OLD THEME

Four Sonnets on Marriage

I

When first we met, you were the breath of May,
Instinct with beauty and the subtle singing
Of south winds dancing on a brown hill, flinging
Wild cherry, plum and apple-scent all day
To strong men ploughing. When you passed my way
I heard a spirit song, like young birds winging
Lakes ruffled by no passion, or barges bringing
The laughter of maidens down a sunny bay

To wreath a ship destined for isles of green
Where spring must last forever, and each morn
Wake us to infinite love and reveling;
And looking on you then was rapture keen
As agony of bursting buds, the thorn
That goads the Greek bird's aching heart to sing.

II

Summer the brief, summer the passionate
Has held your beauty to his breast a while,
Till you, like all he ripens with his smile,
Pay him rich increase; hence your lovely fate
Is to have children laughing by the gate,
And peace, and simple joys that have no guile—
And if God sends us grief, or some stern trial,
He adds a fortitude commensurate.

When passion, like an angry war, goes rifting
The ranks of youth, they staunchly close again
With thunder-shouts, till on the heart comes drifting
Such quiet as when a storm has rumbled by,
And through the air made cool and sweet by rain,
The moonlight floods the calm clean August sky.

III

October will be gaudier than June.
We shall not know again such joy or pain.
This head, where autumn's glance has hardly lain,
Will soon be tintured with his frost; and soon
Will come the long still mellow afternoon
Of apples, crushed grapes and gold-checked grain,
Proud maples flouting death with fine disdain,
And pumpkins rounding in the harvest moon.

This is the wine life aged for you and me—
The friendship that will grow when passion dies,
Tolerance, subtle understanding of
Unspoken confidences shared in eyes
Whose lost illusions and past frailty
Leave them as kind and beautiful as love.

IV

Yes, winter too must come; we shall grow old,
And one of us must close the other's eyes,
And sitting through the night of sad surmise,
Dream of the lips that were not always cold.
Then let us hoard this precious fire, this gold,
To warm the dark of unadventurous skies,
And so our age may be serene and wise
As tall trees waiting on the snowy wold.

Thus death shall find us some clear silver night
When stars burn large and intimately near,
And spirit smiles on universal sleep,
And walking child-like through the fields of white,
We shall meet God, and loving, have no fear
Of the inevitable tryst we keep.

WILLIAM THOMAS WALSH.

Dramatics

New Autumn Plays

ELIZABETH JORDAN

SEPTEMBER has brought to town two smashing stage successes, successes so obvious that even their first-night audiences recognized them as what they were. This is unusual, for the self-appointed function of first nighters is to criticize; and on every side, between the acts and even during the performance, one hears and sees them busy at this task.

"I ain't sayin' it won't go, but it needs a whole lot of changes," is the refrain that meets the ear; and in this, the volunteer critics have been right so often that they now emit it from force of habit.

Less than usual is said about "changes" in the two acknowledged "hits" of the moment (though the District Attorney of New York is solemnly reading the script of one of them at the time I write these lines). Both the plays, strangely, are dramas of newspaper life. I say "strangely" because for a long time newspaper plays and newspaper stories have been anathema to producers and editors. Admitting the public's interest in newspapers, these authorities have passionately maintained that it was more than indifferent to newspaper workers. Newspaper plays sent to producers and newspaper stories sent to editors merely accumulated dust in pigeon-holes. Producers were not even enough interested in them to send them back. Now the dust is rising in countless offices where such plays and stories are being feverishly looked up, avidly read, and hopefully accepted. One successful play or story on any theme immediately inspires dozens of imitators, and the average producer or editor drops all his prejudices against any theme as soon as some one else makes a big hit with it. Thus the newspaper man has at last come into his own, and "The Front Page" and "Gentlemen of the Press" are making fortunes for their authors and producers.

Having conceded all this as current stage history, I venture to add my own opinion of these plays. "The Front Page," written by Ben Hecht and Charles MacArthur and produced by Jed Harris at the Times Square Theater, is a roaring melodrama containing, I suspect, more profanity and general coarseness to the minute than any other play of this decade has offered us. Compared with it, "What Price Glory," which has held the record for profanity up till now, is a mere kindergarten chant. The mouths of the newspaper men in "The Front Page" are sewers, and right here is where I mention my conviction that the play is *not* true to life. The sewage in it is defended, even by critics who dislike that sewage, as being the real thing, the sort that runs through newspaper offices. If it does, then newspaper offices and newspaper men have changed amazingly since I was on the staff of the *New York World*. That was long ago; but I can truthfully say that I heard more swearing and general bad language in the one evening I listened to "The Front Page" than during my entire ten years as reporter and editor on the *World* staff!

The *World* men of that day were a brilliant group. They included the late Colonel George Harvey, Arthur Brisbane, Ernest Chamberlin, William Van Benthuyzen, S. S. Carvalho, Robert Lyman, and Frederick A. Duneka, not one of whom I ever heard utter an oath either in the *World* offices or outside of them. Ballard Smith was said to explode into profanity at moments of intense nerve strain, but I never heard him do it, though I have heard him harangue against the habit. John A. Cockerill, who was just passing from the *World* when I went on the staff, swore constantly. But his oaths were drifting snowflakes compared with those in "The Front Page" and "Gentlemen of the Press," and he was so lovable and his swearing was so picturesque and perfunctory that no one objected to it. Indeed, his associates took a sort of pride in it, though they explained that Cockerill swore because he "belonged to the old school!" He was said to be the only man in Park Row who interjected oaths between the syllables of words and he really did this. I once heard him remark that a certain reporter was "too-inde-damned-pendent." Morrill Goddard, first city editor and then Sunday editor of the *World* at that time, also swore; but his vocabulary was limited, and his friends explained that he had acquired the habit through close association with Cockerill. As to our "star reporters," they were thoroughbreds such as "Billy" Inglis and Henry Ward Beecher, Third, and it evidently never occurred to them that they must register manliness and vitality by dropping verbal filth around the city room. Things may have changed in the *World* offices since then; but I cannot imagine Ralph Pulitzer or the late Frank I. Cobb spraying the atmosphere around them with the verbal poison gas of "The Front Page."

It has been suggested by those who, like myself, do not regard the muck of this play as being true to newspaper life, that possibly it is true to the newspaper life of Chicago, which is the play's locale. But the comfort of that theory is lost when one attends the second newspaper play. "Gentlemen of the Press," written by Ward Morehouse and put on at the Henry Miller Theater, is laid in New York; and if there is any profanity in the English language which the characters do not use it is only because the author has never heard of it. He has painstakingly given us all the swear words he knows, and he knows most of them.

So much for that aspect of the "realism" of the two plays, the one they have in common. In other respects they are as different as plays with the same setting can be. "The Front Page" is the glorification of a "beat," i. e., important news published exclusively by one newspaper. Hildy Johnson, of the *Herald-Examiner*, captures an escaped murderer, hides him in a roll-top desk in the press room of the Criminal Courts Building in Chicago, and holds the room against all comers till his managing editor arrives to help him to handle the great "story." Hildy's fiancée also arrives. He was to have been married that night but he forgets this detail in the excitement of his "scoop," and that, I freely admit, is true to newspaper life. Given the conditions in the play, he would forget it. But the scene in which he is writing

the story—against time—with the girl running in and out, and the managing editor chatting with him, is so far from realism that I wonder every newspaper man who saw the play did not go up in the air over it. As to the long-drawn-out and mawkishly sentimental scene between editor and reporter (indulged in just before the newspaper goes to press and when every minute counts in a newspaper office), it is sheer rubbish.

By this time the gentle reader has gathered the impression that I am not so enthusiastic over "The Front Page" as most critics are. However, the play has its big moments; and the scene in which the shadow of the scaffold is thrown across the ceiling by the searchlights which are seeking out the murderer is one of the most thrilling of recent years. Compared to this melodrama's ebullient atmosphere, "Gentlemen of the Press" is a quiet offering, centered around the theory that while newspaper work is a dog's life, real newspaper men are never happy away from it. The second hero, Wick Snells, who sees all journalism's failings, finally leaves it flat and gets a big job elsewhere. He is the scurvy type these playwrights so strangely think their newspaper men must be (I hope they'll all be haunted by the shades of the countless splendid men who have given their lives to a great but ungrateful profession). Naturally, the audience has not much use for Wick Snells. But bad as he is, the play shows us, he is not so bad as business men are, and this appears to be another lesson for the public. When he finds out what business men really are behind their fair exteriors, Wick Snells hustles back into his beloved newspaper job—and that's that.

There is a drunken reporter in "Gentlemen of the Press" who makes the audience roar with mirth in his tipsy scenes, as of course he would. But naturally he cannot be as side-splitting as is the swearing of the other characters. When one remembers that for years past guffaws of rapture have greeted the use of the simple word "damn" in any play, one does not need to be told what howls of delight acclaim the richer, rarer oaths in both the new stage attractions. During a long first act in "The Front Page" in which we are given nothing but oaths and other so-called "atmosphere," the audience grew actually weak from laughter. Also it grew profane. Broadway maintains that on the first night a certain Episcopalian Bishop was asked by a reporter, as he left the theater, how he liked the play; and that he absently replied "To hell with it," as he ambled to his limousine. But I do not vouch for the truth of this story.

Speaking of the clergy, however, brings up the matter of "Elmer Gantry," the dramatic version of Sinclair Lewis' novel which was written by Patrick Kearney, and is now being produced by Joseph E. Shea at William A. Brady's Playhouse. This collaboration by three brilliant Irishmen ought to mean something good, but the truth is that "Elmer Gantry" on the stage is not exciting theatergoers to any marked degree. There are various reasons for this, of which the first may be the dawning fact that the public prefers to take its religion and its plays separately. A second reason may be the monotony of the Reverend Elmer's incessant love-making. A play which

offers so many scenes of dalliance might at least be expected to show greater variety in the technique of these scenes. As to the revival meeting, of which so much has been said by the producer and the press representative, it has been equaled if not excelled in two plays shown us last season. There remains only the unveiling of Elmer's character before his backer and his parish to give the audience a thrill; and by that time everyone is so fed up with Gantry that the spectators are reaching for their hats. In short, Elmer Gantry as a play is neither convincing nor especially interesting.

Next to newspaper plays, the public's present interest seems to center in plays of "gangs" and gang warfare. Two such plays are "Guns," written by James Hagen and produced by Jack Kingsberry at Wallack's Theater, and "Gang War," another melodrama evolved by the indefatigable Willard Mack and presented at the Morosco. Either production might have carried the title of the other, for in both the gun play is incessant and dead gangsters lie about like leaves in Vallombrosa. In both, too, a Girl is the central figure of the drama, and one learns, among other arresting facts, that the girl friends of gangsters have a hard life of it. Both playwrights show a friendly impulse to tell us all they know. Mr. Hagen gives us a good deal of information on the side about the profits of smuggling Chinese citizens into America, and Mr. Mack lets one of his gangsters stop shooting long enough to deliver an oration covering the gangster's viewpoint on timely questions. But the casualties are depressing and the constant noise is deafening and only the very young among us will be greatly thrilled by either piece.

All of which may be summed up in the brief statement that the new theatrical season has started off with mighty oaths and a big bang.

REVIEWS

The Political Economy of Juan De Mariana. By JOHN LAURES, S. J. New York: Fordham University Press. \$3.00.

Father Laures opens up an untouched area of economic history and reveals the important part played by early Spanish Jesuits in public finance. His exhaustive research of original sources discloses Mariana as an economist, who made valuable contributions also to the science of political theory and the art of government. His doctrines on the origin of society, the transference of political sovereignty, and the principles of government, do not essentially differ from the teaching of earlier and contemporaneous writers. But in advocating that ability should recommend a person for high position and that the power of kings should be mitigated by a senate of able men, he departed from the beaten path and influenced the growth of democracy. The distinguished Jesuit's contributions to economic thought are outstanding. Though fully aware of its objectionable features, Mariana advocated the policy of bullionism and preceded the physiocrats in stressing the importance of agriculture. He exhorted his Government to encourage commerce and trade, condemned monopolies, and suggested practical remedies for unemployment. When Philip III, to solve his financial difficulties, adulterated the national currency, Mariana wrote a treatise on money that cost him the royal favor but entitled him to a place among the pioneers in that field. Drawing upon his vast knowledge of history, he discussed the nature of money, described the evil effects of the instability of currency, inveighed against the debasing of coinage, and pointed out that it invariably results in a rise of prices and in commercial instability. An extreme metalist, he was well acquainted with

the use and advantages of credit money. Nor did the operations and limitations of the quantity theory of money and Gresham's law escape him. His chief claim to originality lies in his utilization of ancient and contemporary history as a basis for his arguments and deductions. Father Laures justly classes Mariana with Oresne, Copernicus and Gresham and by establishing this much-maligned and most versatile genius in his rightful place, has himself illuminated a valuable chapter in the history of economic thought.

L. J. R.

Art in the Life of Mankind: I. A General View of Art; II. Art in Ancient Times. By ALLEN W. SEABY. New York: American Branch, Oxford University Press. \$1.75 each.

These volumes, the first two of a projected series, are a plea for popular interest in the decorative arts, architecture, sculpture, and painting. Though written with an eye to the lack of artistic appreciation among the masses of Great Britain, the American public may profit equally well by their reading. Time was when art entered more fully into the life of the commonfolk: in medieval Europe the ordinary craftsman was an artist. Professor Seaby deplores the substitution in education of the purely utilitarian and materialistic for the cultivation of the esthetic, with a consequent loss of much that is inspirational and elevating. At the same time, while emphasizing the creative function of art and its power to ennoble and stimulate, he is not indifferent to its practical side. His first volume takes a general view of the subject and discusses the nature and meaning of art, and the principles which should guide artistic appreciation. Taste, beauty, rhythm, color, proportion, and kindred topics are all treated simply and clearly. One is pleased to find that the Professor's philosophy of art is that of the old Masters, untainted by prevalent errors responsible for so much contemporary pseudo-art. In the second volume the author surveys the beginnings of artistic achievement as history records them among the nations of antiquity, in Sumeria, Assyria, Babylonia, Egypt, Crete, Mycenae and Phoenicia. The review is necessarily brief but fulfils its purpose of indicating how art has affected human life in the great periods of civilization, and of affording students at least that superficial acquaintance with the past without which today's decorative art loses much of its significance. How many, for example, are cognizant that the narrow skirting board round our rooms is all that is left to the twentieth century of the wall-paneling of the Tudors, or that our wall-paper is a modern substitute for the once familiar figured tapestry or wall painting? Those who read Professor Seaby's volumes will not unlikely find themselves in sympathy with his suggestion that education would do well to embrace decorative art more freely and that it should no longer remain the Cinderella of the academic family of studies, for if art is to enter into our lives as it did into the lives of our forefathers, the mind must be prepared beforehand by some discussion of its essentials and history just as an acquaintance with literature is necessary for those who would read intelligently.

W. I. L.

Im Kampfe mit der Zauberwelt des Hinduismus: Upadhyaya Brahmabandhav. VON ALFONS VATH, S. J. Berlin: Ferd. Dümmler. Mk. 7.50.

Those who can read German will find this one of the most interesting books of the year. Two elements are combined: the dramatic and infinitely touching story of a life, and a most enlightening study of the "magic world of Hinduism," with reference to Christianity. The author tells a life story of Upadhyaya Brahmabandhav. Around this extraordinary figure has been spread a web of controversy. A Brahman convert to Catholicism, he was apparently destined to lead the intellectual classes of India into the Church by his brilliant writing, his sympathetic outlook, and his unquestioned purity of life. Yet his life work failed, chiefly because of certain fatal flaws in his own temperament which seemed not quite able to be the carrier of his self-imposed task. His idea was not only to adapt the practice of Christianity to the character of the Hindu people

within the limits of the discipline of the Church, but he planned actually to clothe the theological teachings of Christianity in the language and even the philosophical concepts of Vedantic teaching, after purifying Vedantism of its chief errors and interpreting its terminology in the language of Christian thought. For instance, the elusive idea of *Maya* (illusion) was to be understood of the creative power of God; the attributes of Brahma were to be applied to the Blessed Trinity, etc. With the greatest delicacy and a wide background of East Indian learning the author shows just where the essentially irreconcilable elements in the ancient Hindu philosophy begin. Every feature in Upadhyaya's plan is estimated with the utmost sympathy, and the decisive factor in his career is shown to have been his unfortunate fickleness, his curious combination of stubbornness and impetuosity and his attempt to do alone in a few years' time a task which would occupy a vast organization for many generations. The story of his fierce disputes with Mrs. Anne Besant, and of his friendships with Tagor and other leaders of Indian thought is charmingly told. The author believes that Upadhyaya did not actually die out of the Church, in spite of his outward acts which have led many to the contrary opinion. In conclusion Father Vāth outlines a program of adaptation of Christianity to East Indian practices and East Indian thought which is of the utmost interest from the point of view of the Christian missions.

J. L. F.

BOOKS AND AUTHORS

For the Catholic Child.—A very timely and most commendable work of zeal is being exercised by Catholic writers for the instruction and protection of children. Parents and teachers have given hearty welcome to such eminently practical and thoroughly pleasant spiritual reading for children as "Through the Lane of Stars" by Sister M. Eleanore, C.S.C. This same author has issued "The Story of St. Francis of Assisi for Children" (Benziger, 30c.). The incidents of the life of the Little Poor Man are made doubly attractive for the little ones by the charming simplicity of style and the deep insight which reflects the Saint's own love and understanding of children. The attractive illustrations will delight young hearts and help them to remember, to love and to imitate the gentle St. Francis.

"Tiny Pearls for Boys and Girls," by the Rev. F. C. O'Neill (Newark Printing Co. \$1.00), is more than a vivid story book for Catholic children. Its fundamental purpose is to instruct the young in an interesting and entertaining manner. The author shows a fine understanding of what appeals to young minds and consequently introduces adventure, travel and history with light strokes of imagination that captivate the child's fancy. The colored illustrations by Julia C. Pratt add greatly to the attractiveness of the volume.

Those who have been fostering retreats for children will find great encouragement and consolation in the splendid work by Lillian Clark, "I Belong to God" (Longmans, Green, \$1.50). Here the great truths which occupy maturer minds during the days of more serious reflection are presented in a most winning and popular way for the consideration and formation of the young ascetic. With a feeling somewhat akin to envy one reads with increasing admiration not merely the stories themselves but the evidence of the author's knowledge and love of God's little treasures. This book will help children most by teaching their parents and spiritual directors how to get closer to the heart of the child.

The natural outpouring of the innocent souls of children grieving with our Divine Lord in His sufferings are faithfully reflected and beautifully expressed by Mary Dixon Thayer in "A Child's Way of the Cross" (Macmillan). This devotion, always so appealing to the tender and unspoiled sympathy of little children, should receive a new meaning and a stronger attraction for them. Those who are striving to follow the children's road to the Kingdom of Heaven will find safe direction in these full-hearted devotions.

"These Terrible Jesuits."—One who, through twenty years in the Society of Jesus, has experienced the working out in actual life of the aims and ambitions of the sons of St. Ignatius, tells the story of these happy years sweetened by sacrifice and enriched by consecrated service. Catholics as well as Protestants will enjoy the splendid restraint and delicate humor of the Rev. Daniel A. Lord, S.J., in his account of "These Terrible Jesuits" (Queen's Work Press, 10c.). "The best way to know Jesuits is literally to know them. Fiction grows simply absurd in the presence of simple facts and quite simple lives." This very practical advice is offered by the author together with an invitation to "come and see."

"An Outlaw of Christ."—Even while one feels the keen edge of resentment for the injustice done to the recent Mexican martyrs and shudders with pain at the memory of their sufferings, there is nevertheless a noble sense of elation and joy in this modern triumph of Faith in the hour of persecution. One who signs himself "A Sincere Admirer of the New Martyrs" tells the story of the brave laymen and the zealous Father Miguel Augustin Pro, S.J., in this new pamphlet, "An Outlaw of Christ" (America Press, 10c.). Without any hint of bitterness the account of their sufferings is given; not so much to condemn their accusers as to establish the innocence of these heroic souls. One almost forgets the injustice, the heartlessness, the cruelty when the triumphal procession wends its way to the cemetery of Dolores and the enthusiastic cries of the assembled Faithful pierce the heavens with that fervent oblation to Christ the King: "Lord, if You wish martyrs, here is our blood, here are our lives." This account stimulates faith, strengthens hope and quickens our love.

Records That Inspire.—Though there is always the fascination of heroism about the lives of the saints, their biographers not infrequently fail to give them or their deeds a proper setting or to make them as attractive as they ought to be. Certainly the Rev. D. Donnelly, S.J., when under the title of "A Prisoner in Japan" (Herder, \$1.50), he writes the story of Carlo Spinola, S.J., is an exception to the rule. His narrative is gripping and thrilling from the first to the last chapter, and should make an appeal to any for whom romance has a charm. All the salient points in Blessed Spinola's career are recorded and yet there is no unnecessary or palling narration of details. Our Catholic youth especially will find this book inspiring and thought-provoking.

A fascinating and edifying story of Oxford under the Tudors is told by Frances de Paravicini in "Do We Remember?" (Herder, \$2.00). On July 5, 1589, the Venerable George Nicols and Richard Yaxley, priests, along with Thomas Belson, gent., and Humphry Prichard, a servant at the Catherine Wheel Inn, were martyred at Oxford. It is this fact and the circumstances leading up to it that are here recorded. The author includes a vivid picture of Catholic Oxford before the break with Rome, and of its subsequent desolation under Protestant control. A bit of romance is woven in the chronicle of the holy martyrs, and the story, sad though it be in the telling, closes with an optimistic note. At a time when religious practices are so easy for Catholics in our own country and yet so many are unwilling to make the sacrifices their Faith demands, "Do We Remember?" will prove stimulating and inspiring reading.

Not the least part of our Catholic heritage is the splendid story of the achievements of our Religious Orders. It is to be expected, therefore, that there should be a marked popular interest in their origins and their work, especially those whose labors have made them familiar in the United States. In "The Capuchins" (Washington, D. C.: Capuchin College), Anscar Zawart, O.M. Cap., sketches briefly the story of his Order and its splendid work for the kingdom of Christ. Rooted in the original foundation of St. Francis of which it is a branch, it has carried on the splendid purposes for which it was organized with marvelous success both in the Old and New World. In the United States the Capuchins have forty-two houses with 464 friars, occupied chiefly in preaching and works of the ministry.

Surrender. The Sea Mystery. Heyday. Vanity under the Sun. Caught. Rainbow round My Shoulder.

David and Jonathan, Damon and Pythias, Castor and Pollux, have been historical instances of the mutual sympathy and understanding which mark the friendship between two men who have forged their way together through exceptional circumstances. J. C. Snaith instances another example in the deep friendship of Jimsmitt and Dorland, who after deserting from the Foreign Legion suffered together the torture of thirst, the pangs of hunger, the cruelty of bandit tribes and the misery of foul prisons. Dorland nurses Jimsmitt back to life and restores him to the woman he loved. "Surrender" (Appleton. \$2.00) tells of the final act of sacrifice with the same brilliant and striking dramatic intensity that distinguished Mr. Snaith's "The Sailor" and "The Undefeated." The narrative is rather rugged in places and might have been relieved with a more generous dialogue.

The author of "The Starvel Hollow Tragedy" tells of another ingenious murder which is untimately traced and brought to justice. It is not a super-sleuth but a painstaking Inspector of Scotland Yard who solves "The Sea Mystery" (Harper. \$2.00). The plot in its broad outline is not new, but many distinctive details of disguise and discovery are introduced. The movement is smooth and rapid and the story holds one's interest throughout. Freeman W. Crofts has written another detective story which is sure to widen the circle of his admirers.

A well-told tale of a simple girl's reaction to the vague craving for self-expression is offered by Jane Abbott in "Heyday" (Lippincott. \$2.00). It shatters the prevalent convention; however, by manifesting the futility of this often over-emphasized cross-section of post-War days. Romance, ideals and dreams win handily over career, night clubs and realism. The story halts occasionally for explanations which should rather be suggested. At times, too, the idealization is too marked; but these are small defects in a novel which has the twofold merit of cleanness and wholesome old-fashionedness.

Dale Collins relates a story of complications arising from lost memory in "Vanity under the Sun" (Little, Brown. \$2.90). The hero escapes from the Yokohama earthquake, but his past is buried in the city's ruins. His subsequent career is half fantastic, half sensuous and altogether improbable. The author's power of word-painting is commendable, but he wastes his skill on details both sordid and carnal. The cold-blooded selfishness of the heroine completes the nasty taste. On the whole, it is a futile book.

There are so many elements of the shredded melodrama, so many custom-made characterizations, and blue-print episodes in Homer Croy's tale of Junction City that it is quite a relief to find him making fun of his own characters, because one feels assured thereby that the story of "Caught" (Harper. \$2.00), is not to be taken seriously. It is fortunately not quite as sensational as the barking title and harrowing cover design would lead one to suppose. However, it is of the same texture and weaving as the material commonly found in magazines of a certain kind. A pseudo-artist of Greenwich Village follows Connie back to her home town and shadows her marital bliss with the ugly threat of blackmail. Connie, of course, does not prove her innocence, but she discovers her husband's guilt. It is well that Mr. Croy retained his humor and relieved his story with some sparkling similes.

There are all sorts of Negroes upon the printed page: the bowing F. Hopkinson Smith, the dialectal Joel Chandler Harris, the comic strip Octavus Roy Cohen, the tortured Paul Green; and now the Ulysses of Howard W. Odum's "Rainbow round My Shoulder" (Bobbs Merrill. \$3.00), is the newly created sociological brand. The hero, heavy liver and lover, is no more than a type, telling the reader something about the childhood and adolescence, occupation and crimes, loves and quarrels of his race. Some of the episodes and stories are unusual; the songs scattered throughout were worth collecting. Beyond that there is revealed no startling epic of the black South, and little that would entice one to give the book a second reading.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Jesuit Martyrs of North America

To the Editor of AMERICA:

This year for the first time, the feast of the Jesuit Martyrs of North America, Blessed Isaac Jogues and Companions, was granted to be celebrated, September 26, in every church and chapel in the United States. This was an extraordinary privilege. At first the celebration was granted for the diocese in the State of New York only, as it was within this territory that Blessed Isaac Jogues, René Goupil and John de la Lande were martyred. Now it has been extended to the entire country.

As an indication of the extent to which this feast will be observed by the secular and regular clergy generally, one Catholic publisher informed me that he had already supplied them with over 20,000 copies of the Office for it. This will bring many blessings on their parishes and institutions and it will help to hasten the day of canonization.

Already certain remarkable answers to prayer through their intercession, which appear to be miraculous, have been submitted for examination to the Congregation of Rites; still it is desirable to urge all people to invoke their intercession so that their faith may be blessed, and, in some instances, rewarded, let us hope, by miracles.

New York.

JOHN J. WYNNE, S.J.,
Vice-Postulator.

Children's Reading

To the Editor of AMERICA:

Concern seems to be universal, judging from the articles carried by AMERICA, the *Catholic World*, and other publications this month, as to the problem of getting Catholic literature read.

Father Talbot in his "Why Do People Read Books?" in the issue of AMERICA for September 15, gives the key to the puzzle, when he says: "The problem of Catholic reading, then, goes back to the home and the school where tastes in intellect and emotions are engendered."

This being so, why not number at least one child's book among the twelve of the new Catholic Book Club?

There are many books for children, but we need seven editors, indeed, to guide us to a child's religious book written with literary ability.

West Haven, Conn.

V. M. HART.

The Mission of Art

To the Editor of AMERICA:

There seem to come times of spiritual or, to use the phrase of the day, psychic low tide when a spirit of "What's the use?" pervades the land.

Art is a reviver, a help. Everyone realizes the reviving power of music. The Renaissance was, it is well to remember, an artistic revolution inasmuch as it was also a great artistic revival. The ages preceding were ages of artistic achievement by guild workers, creators of the great cathedrals and their decorations.

It is quite possible to bring over and set up in this country the art works of Europe, but why not cultivate the progress of young art of the day—as the American Federation of Arts would do.

The American Federation of Arts, with headquarters in the Barr Building, Farragut Square, Washington, D. C., would unite the artistic interests of America. The resulting sense of cultivating order and beauty would do much to unite the interests of Europe and the ancient worlds.

Pre-Raphaelite art was the art of the great and ancient Church. All art in primitive ages was religious.

Just where a progress that would dehumanize humanity and create a race of machines will lead is interesting for progressives

to speculate upon. Quantity production and the Great War have brought humanity a very long way since the dreams in stone that were realized in the great thirteenth-century cathedrals.

A Latin toiler in a factory declared to an American lady: "What is life to us who are machines? Each day, each hour, we place the same bit of goods in the same tins. Where they come from, as the machines move them along, or where they go, is not of our concern. Our life is in the machine."

It is fortunate for the new Federation of Arts that it is established in a beautiful city, different from other cities. . . .

There is a great interest shown today when a new machine is invented or produced in cheaper quantities. There was a time when the discovery of a relic of ancient art was occasion for holiday in Italy. . . .

Catholic fostering of the guild spirit, the sentiment of the craftsman, is greatly needed. It would take a Huysmans to speak the mind of the present-day worker in so-called church art, who has come to realize that the ancient world and the Middle Ages have much to give us if we will receive it.

Louisville, Ky.

JOHN PRESLEY CAIN.

The Policy of the "Forum"

To the Editor of AMERICA:

We notice on page 522 of your issue for September 8 that you criticize us very severely because we published Mr. John Jay Chapman's review of Garrison's "Catholicism and the American Mind." You say, "The *Forum* prides itself on being precisely what its name would indicate, namely, an open platform on which the most pronouncedly contrasting opinions may be displayed. It is, therefore, all the more curious that for its reviews in the September issue it chooses such violent partisans as John Jay Chapman and James H. Leuba."

Since you call the *Forum's* policy in question, implying by your words that we are not concerned to give Catholicism a fair hearing, it occurs to us that you perhaps did not see the June issue of the *Forum* in which Father John Augustine Ryan reviewed Mr. Charles C. Marshall's book, "The Roman Catholic Church in the Modern State." And perhaps in the same issue in which the reviews by Messrs. Chapman and Leuba appeared, you did not read far enough to discover the very excellent article by Mr. Michael Williams on "The Catholic Spirit in American Literature."

When the reader views as a whole all of the recent articles which have appeared in the *Forum* on subjects relating to Catholicism, we believe if he is fair-minded that he will agree that the *Forum* is indeed "precisely what its name would indicate, namely, an open platform on which the most pronouncedly contrasting opinions may be displayed."

New York.

EDWARD C. ASWELL,
Assistant Editor.

[The policy outlined by the *Forum* implies that fairness shall rule on its open platform. It is not this policy to which The Pilgrim took exception; it was the apparent departure from it which he found "curious." If the Editors of the *Forum* understood this as a severe criticism, we certainly regret it. The apparent departure consisted in entrusting a review of a book, which touches a matter concerning the cherished convictions of a great body of our fellow-citizens, to a man publicly known for his prejudice and intolerance. One expects a book review, as distinguished from an article or series of articles, to be made by a fairly judicial person; such treatment seems only fair to the author as well as to the reader. The reviewer in this case, an avowed partisan, simply took occasion to propound his own eccentric theories to the public. As for the articles by Catholic writers, if there had been the same probability of Dr. Ryan being as unfair in his review of Mr. Marshall's book as was Mr. Chapman, then we believe that he should not have been entrusted with it. If Mr. Williams' excellent article enters into this discussion, it does so only as emphasizing by contrast the *Forum's* departure from its policy of fairness.—Ed. AMERICA.]

More Heroines of the Battlefield

To the Editor of AMERICA:

Since you printed my letter on the "Nuns of the Battlefield," I have received an important communication from Sister Paula, Visitatrix of the Daughters of St. Vincent de Paul, who is also in charge of St. Joseph's College at Emmitsburg, Maryland. She went through the archives of the community at Emmitsburg and found a graphic account of two wagonloads of Sisters, accompanied by a priest, who, on Sunday, July 2, 1863 (the second day of the momentous battle of Gettysburg), rode into the devastated battlefield and the town of Gettysburg and gave succor and hospital attention to hundreds of wounded and dying soldiers of both sides, many of whom were later sent to the Satterlee General Hospital in West Philadelphia, where they were given expert attention by the Sisters of St. Vincent de Paul. The graphic account of that harrowing journey from Emmitsburg to Gettysburg that holy July Sunday reads as follows:

On Sunday morning (July 2, 1863), immediately after Mass, Rev. J. F. Burlando, with twelve Sisters, left Emmitsburg for the battlefield, taking refreshments, bandages, sponges and clothing, with intention of doing all that was humanly possible for the suffering soldiers, and then returning home the same evening. The roads, previous to the rain, had been in a bad condition, and the two armies had passed over them with difficulty. But, with the mighty rain, the mud became so thick that they were almost impassable. . . . The Sisters had reached a double blockade of zig-zag fences, thrown across the road for defensive purposes. The visitors wondered whether they dare go round them into the fields, for in the distance they saw soldiers, half hidden in the woods, watching them. Father Burlando put a white handkerchief on a stick and, holding it high in the air, walked towards them, while the Sisters alighted and walked about so that the concealed soldiers might see their white head-dress, known as cornettes.

The men viewed the priest sharply, for they had resolved to refuse to recognize a flag of truce if it were offered, but the sight of the cornettes reassured them. They met the priest, and learning his mission sent an escort with him to open a passage for the Sisters through the fields. . . . Frightful as it may seem, their carriage wheels actually rolled through blood. At times, the horses could scarcely be induced to proceed, on account of the ghastly objects in front of them. In the midst of the sickening scenes, the Sisters discovered one little group, sitting about an improvised fire, trying to cook some meat. The carriage was directed to this point, and here again Father Burlando informed the soldiers of his errand. The officers seemed well pleased and told the Sisters to go into the town of Gettysburg, where they would find sufficient employment for their zealous charity. On reaching Gettysburg, the Sisters were shown to the hospitals, where they distributed their little stores and did all they could to relieve and console the wounded soldiers.

The names of these brave heroines of peace and charity in the midst of war were not mentioned in the above graphic account. Their humility cloaked their great bravery and courage. Even if their names are never found, their memory will shine forth as an epic in the history of a stirring conflict of the American Civil War!

Lowell, Mass.

GEORGE F. O'DWYER.

Parent and Teacher

To the Editor of AMERICA:

"Please Help the Teacher," in the issue of AMERICA for September 15, is highly opportune for the beginning of a new school year. Parents who read it will realize their duty to cooperate with the teachers, instead of placing obstacles in their way. Too many parents make the life of teachers miserable. Their children who run home with complaints are always right, and the teachers always wrong. Parents should be reasonable and investigate such complaints.

The best place to seek sainthood is in the schoolroom. Only those who have had the experience know what it means to be the guide of fifty or more children day after day in the schoolroom.

Could our Catholic teachers continue their noble work if they did not receive the Teacher of teachers in the morning?

Denton, Tex.

RAYMOND VERNIMONT.